DISCOURSES
ON
PUBLIC OCCASIONS
IN
AMERICA.

By WILLIAM SMITH, D. D.
Provoſt of the College and Academy of Philadelphia.

The SECOND EDITION.

CONTAINING,

I. Sundry Diſcourſes during the Ravages of the FRENCH and INDIANS, preached with a View to the explaining the Importance of the PROTESTANT CAUSE in the Britiſh Colonies, and promoting a general Zeal for their Defence.
II. A Thankſgiving-Diſcourſe from Exod. xv. 3. on the Reduction of Louiſbourg, and Succeſs of the Campaign 1758.
III. *A Diſcourſe in two Parts, from Pſ. ii. 8. concerning the Converſion of the HEATHEN-AMERICANS, and final Propagation of CHRISTIANITY and the SCIENCES to the Ends of the Earth. Part I. Preached before a voluntary Convention of Epiſcopal Clergy at Philadelphia, May 2d, 1760. Part II. Preached at the firſt anniverſary Commencement in the College there.
IV. *A Diſcourſe from 1 Kings, viii. 13, 27, 57, 60. at the Opening of St. PETER'S CHURCH, Philadelphia, Sept. 4th, 1761.
V. Two FUNERAL DISCOURSES.

With an APPENDIX, containing,

I. *A LETTER to a Clergyman on the Frontiers of Pennſylvania, on Braddock's Defeat; concerning the Duty of Proteſtant Miniſters in Times of Public Danger.
II. An Addreſs to the Colonies, on opening the Campaign, 1758.
III. *A GENERAL IDEA of the College of MIRANIA, and the Method of teaching Religion and Science therein; firſt publiſhed as a plan for a College in New-York, in the Year 1753.
IV. An Account of the College and Academy of Philadelphia.
V. A CHARGE to the firſt Graduates in the ſaid College.
VI. A Philoſophical Meditation and Addreſs to the Supreme Being.

LONDON:
Printed for A. MILLAR, R. GRIFFITHS, and D. WILSON, in the Strand; and G. KEITH, in Gracechurch-Street. M. DCC. LXII.

N. B. The Diſcourſes and Eſſays that are marked with an Aſteriſk, in the foregoing Title Page, and alſo one of the Funeral Diſcourſes, were not in the FIRST EDITION, and are to be had ſeparately.



To the Honourable

THOMAS PENN

AND

RICHARD PENN, Esqrs.

True and absolute Proprietors * of the Province of Pennsylvania; and Counties of Newcastle, Kent and Sussex, on Delaware, in America.

Honoured Gentlemen,

THE following Discourses, and most of the Pieces in the Appendix, having been originally composed and published in that Province wherewith you are so closely connected, with a view to promote its best interests in the most difficult times; you will permit me to prefix your names to the present collection of them, and humbly to acknowlege that kind coun-

* By Royal Charter, so made and constituted.

tenance which I have always found you ready to beſtow upon every deſign for the good of the people there, and particularly your extraordinary munificence to that truly uſeful and extenſive Seminary of Learning, over which I have the honour to preſide.

To bear this juſt teſtimony, as far as any thing of mine can have a chance to be remembered, being the main deſign of this addreſs; and knowing how diſagreeable the too common language of DEDICATIONS would be to you—if it could poſſibly find a place here—I ſhall only beg leave to ſubſcribe myſelf, with all gratitude and reſpect,

Honoured Gentlemen,

Your moſt obedient,

And moſt obliged

Humble ſervant,

London, Auguſt 3d, 1762. WILLIAM SMITH.

PREFACE.

THE kind reception which theſe DISCOURSES and ESSAYS have met with, as well in their original detached ſtate, as in the former joint Edition of them, having in ſome degree relieved the Author from the anxiety which was at firſt natural on their account, he ſhall not now detain the Reader with a long Preface.

HE flatters himſelf, it will be allowed that neither the fondneſs of commencing Author, nor any vain confidence of ſuperior talents, could have given birth to the preſent work, ſince every thing contained in it will appear to be *occaſional*; ariſing either immediately from Calls of Office, or from other Public Calls, which could neither be ſlighted nor ſuffered to paſs without Improvement.

SUNDRY of the Diſcourſes, as well as Eſſays, were written and publiſhed by deſire, in ſome of the moſt difficult and perilous times which the Britiſh Colonies ever experienced; with a view, in the Author, to ſet forth, according to his beſt abilities, the im-

menſe value of the Bleſſings ariſing from the enjoyment of the PROTESTANT RELIGION and CIVIL LIBERTY, and to inſpire a becoming Zeal for their Defence.

THE Remainder (excepting the two * FUNERAL DISCOURSES, and that which was delivered at the *opening* of ST. PETER'S-CHURCH) conſiſts chiefly of ſuch things as the Author hath had occaſion to publiſh, in the Diſcharge of his office as Head of a ſeminary of learning; in order to advance the intereſts of SCIENCE, and therewith the intereſts of true CHRISTIANITY, in the remote Parts of the earth.

SUCH being the topics here handled, the Author entered upon them with his whole Spirit and Zeal; and provided that this Zeal ſhall be found "according to Knowlege," and tempered with Judgment, he thinks he never can have reaſon to be ſorry for having employed part of his beſt days, on ſome of the moſt intereſting ſubjects, that can

* It was intended to have printed theſe two Diſcourſes next to one another; but as the Additional Part of this volume was to be done off ſeparately, it was neceſſary to leave all the Diſcourſes as they ſtood in order of time, which has no other inconvenience, but that one of the Funeral Diſcourſes ſtands before thoſe that relate to the war, all of which follow in due order.

poſſibly

poſſibly claim the attention of young and riſing Colonies.

To recognize the glorious plan of public Liberty and Happineſs, which we are there called to inherit as deſcended from the illuſtrious ſtock of BRITONS; to ſet forth the Importance of the PROTESTANT CAUSE in the immenſe regions of AMERICA, and the great things which the kind Providence of GOD ſeems there to have in view through us; to promote the good Education of Youth, and the eſtabliſhing ſuch foundations of uſeful literature, as ſhall not only be a means of cultivating Divine Knowlege among ourſelves, but alſo of extending its ſacred influence to others, and bringing the barbarous nations around us, within the pale of Religion and civil Life;—theſe are Deſigns, upon which (if laboured in with ſincerity) a good man needs not fear to reſt his character both as a Chriſtian, and a member of Society, —Deſigns, which at all times would be important, but are more eſpecially ſo, when Dangers preſs, when Violence is abroad upon the earth, when Popiſh and Savage Foes have combined againſt us, and when it behoves every Head to conſult, every Hand

to act, and every Boſom to be animated, for the Public Safety.

It may, indeed, be granted that there is, perhaps, no part of his Majeſty's dominions where the ineſtimable Bleſſings of Liberty and a pure Religion are better underſtood, or more fully prized, than among men of rank and character in America, who have had due opportunities of improvement. But theſe are only a few compared to the body of the people, who live in a diſperſed and retired ſtate, and are ſtill too much without the above advantages. Nevertheleſs, that they alſo ſhould be poſſeſſed with ſome juſt notions on this head, is a matter of the very higheſt importance to the future ſafety and proſperity of the Britiſh Colonies.

We are there on a very different footing from that of the mother-country here. Both we and our enemies are an increaſing multitude of people, continually approaching each other in our frontier-ſettlements, and having no ſurrounding ocean, or impaſſible barrier, to divide between us.

Nothing, therefore, but a high and commanding ſenſe of the great difference between our Religion and theirs, between Liberty and Slavery, kept alive and propagated

on

on our part, can ever preſerve us a ſeparate people from them, or render us Brave by principle. When once the ſenſe of this difference is loſt, or ceaſes to have its influence on the conduct, all ſecondary conſiderations will lend but a feeble aid. When once we begin to conſider our vaſt AMERICAN SETTLEMENTS, as given to us merely for advancing our ſecular intereſts, and not for enlarging the ſphere of Proteſtantiſm and Humanity; we may have reaſon to fear that the good Providence of GOD would leave us to ourſelves, and raiſe up worthier inſtruments for accompliſhing its own eternal purpoſes of love towards thoſe ſo long benighted and forlorn regions.

THIS is truly an intereſting conſideration to us; and if ever more than ordinary warmth be allowable, it is when ſuch ſubjects as theſe come more particularly before us. It is on thoſe ſolemn days, when the intereſts of a whole country, and the ways of Providence concerning it, are to be ſtated and ſet forth; and every individual in it ſtrongly animated "to play the man for the "people and cities of his GOD."

IN a letter to a Clergyman on the frontiers of Pennſylvania, on General Braddock's defeat,

ſeat, before any more than two of the following diſcourſes were written, the author had ſo fully delivered his ſentiments concerning the duty of Proteſtant Miniſters in times of public danger, the ſubjects chiefly to be handled by them, and the zeal proper on ſuch occaſions, that when it became his own turn to handle the like ſubjects in the like emergencies, he could not but ſtrive to come as near as poſſible to the rule he had before propoſed; and therefore he begs leave to refer the Reader to the ſaid Letter (as contained in Appendix I.) for what may be further neceſſary by way of Preface to ſuch of theſe Diſcourſes as relate to the War.

But he would not hereby be underſtood as offering to excuſe any faults that may be found in them, or any other part of this work. All he would ſay is, that he hopes the Occaſion will generally juſtify the manner; that he has always endeavoured to ſuit his language to his ſubject, and thinks he has no where offered to addreſs the Paſſions without firſt ſtriving to convince the Judgment. As for the reſt, he has already experienced the kind indulgence of the public, and would not now doubt of its continuance.

THE

THE CONTENTS.

DISCOURSE I. Page 1.

PERSONAL Affliction and frequent Reflection upon human life, of great uſe to lead MAN to the REMEMBRANCE of GOD. Preached in Chriſt-Church, Philadelphia; September 1, 1754. On the death of a beloved Pupil, from——

PSALM xlii. 6.

O my God! my ſoul is caſt down within me, therefore will I remember thee.

DISCOURSE II. Page 27.

An earneſt exhortation to Religion, Brotherly-love and Public-ſpirit, in the preſent dangerous ſtate of affairs. Preached in Chriſt-Church, Philadelphia, June 24, 1755, from —

1 PET. ii. 17.

Love the brotherhood; fear God; honour the King.

DIS-

DISCOURSE III. Page 47.

Hardneſs of heart and neglect of God's merciful viſitations, the certain fore-runners of more public miſeries; applied to the Colonies, in a parallel between their ſtate and that of the Jews, in many remarkable inſtances. Preached on the public Faſt appointed by the Government of Pennſylvania, May 21, 1756, from—

JEREMIAH viii. 7, 8, 9, 10, 11.

Yea the ſtork in the Heaven knoweth her appointed times, and the turtle and the crane and ſwallow obſerve the time of their coming; but my people know not the judgment of the Lord, &c.

DISCOURSE IV. Page 75.

The Chriſtian Soldier's duty; the lawfulneſs and dignity of his office; and the importance of the Proteſtant Cauſe in the Britiſh colonies. Preached in Chriſt-Church, Philadelphia, April 5, 1757; at the deſire of GENERAL STANWIX, to the forces under his command, before their march to the frontiers. With a PRAYER. From——

LUKE iii. 14.

And the Soldiers demanded of him likewiſe, ſaying ——Maſter, and what ſhall we do? He ſaid unto them, Do Violence to no man, neither accuſe any falſely, and be content with your wages.

DISCOURSE V. Page 103.

The duty of praiſing God for ſignal mercies and deliverances. Preached September 17, 1758, on the remarkable ſucceſs of his Majeſty's arms in America, during that Campaign; from——

EXOD. XV. 1.

I will ſing unto the Lord, for he hath triumphed glorioufly.

DISCOURSE VI. Page 117.

Concerning the Converſion of HEATHEN-AMERICANS; and the final Propagation of CHRISTIANITY and the SCIENCES to the Ends of the Earth. In Two PARTS.

Part I. Preached before a voluntary CONVENTION of EPISCOPAL Clergy, in Chriſt-Church, Philadelphia, May 2, 1760.

Part II. Preached before the Truſtees, Maſters and Scholars, at the firſt Anniverſary Commencement, in the College there; from——

PSALM ii. 8.

Aſk of me, and I ſhall give thee the HEATHEN *for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.*

DIS-

DISCOURSE VII. Page 167.

The great duty of PUBLIC WORSHIP, and of erecting and SETTING APART proper places for that purpoſe. Preached in ST. PETER'S Church, Philadelphia, September 4, 1761, being the day appointed for the firſt performance of divine worſhip in the ſaid Church: With an account of the whole Service uſed on that Occaſion; from——

1 KINGS viii. 13, 27, 57, 60.

I have ſurely built thee an houſe to dwell in, a ſettled place for thee to abide in for ever!—— But will God indeed dwell on the earth? Behold the Heaven, and the Heaven of Heavens, cannot contain thee; how much leſs this houſe that I have builded?——

The Lord our God be with us, as he was with our Fathers: let him not leave us nor forſake us.—— That all the people of the earth may know that the Lord is God, and there is none elſe.

DISCOURSE VIII. Page 193.

The GOSPEL-SUMMONS; preached January 10, 1762, at the FUNERAL of the Rev. ROBERT JENNEY, L. L. D. Rector of CHRIST CHURCH, Philadelphia, from——

LUKE

LUKE xvi. 2.

Give an account of thy Stewardſhip; for thou mayeſt be no longer Steward.

APPENDIX FIRST.

NUMBER I. Page 3.

A Letter concerning the Office and Duty of PROTESTANT MINISTERS, eſpecially in times of public Danger and Calamity; written to a Clergyman on the frontiers of Pennſylvania, on General Braddock's defeat.

NUMBER II. Page 21.

An earneſt Addreſs to the Colonies, at the opening of the campaign 1758. Written at the deſire of Brigadier-General FORBES.

APPENDIX SECOND.

NUMBER I. Page 39.

A general IDEA of the COLLEGE of MIRANIA; firſt publiſhed in the year 1753, as a plan for a College in New York.

NUM-

NUMBER II. Page 107.

Account of the College and Academy of Philadelphia.

NUMBER III. Page 129.

A CHARGE delivered to the GRADUATES at the first Anniversary Commencement in the College of Philadelphia.

APPENDIX THIRD.

Page 147.

A Philosophical Meditation, and Religious Address to the SUPREME BEING.

ERRATA.

Page 12. at bottom; *for* Galat. *read* Ephes. &c. p. 65. l. 26. *read* heathen.

Appendix, p. 28. l. 22. dele, and safety; p. 45. l. 1. *for* these, *read* his; p. 49. l. 4. *read* learned languages; p. 80. *for* cises, *read* exercises.

DISCOURSE

DISCOURSE I.

Perſonal Affliction and frequent Reflection upon human Life, of great Uſe to lead MAN to the REMEMBRANCE of GOD.

PREACHED IN

Chriſt-Church, PHILADELPHIA; September 1, 1754.

ON THE

DEATH of a beloved PUPIL

THE following Verſes, having been originally printed with this Diſcourſe, ought not now to be ſeparated from it. When the good-natured reader is acquainted that they are a Collection of the Tears of a few young Gentlemen, who were fellow Students of the deceaſed, the Author knows that he may depend on that Candour in favour of them, which he can only hope for, in favour of himſelf.

The truly promiſing Youth, who is the Subject of them, died at *Philadelphia*, *Auguſt* 28th 1754, being a Student in the ſenior Philoſophy Claſs of the College there. He was the ſecond Son of the Hon. JOSIAH MARTIN, Eſq; of *Antigua*, aud Couſin to SAMUEL MARTIN, Eſq; Member of Parliament for *Camelford*, Treaſurer to the Princeſs Dowager of Wales, and Secretary of the Treaſur,y to whom the following Diſcourſe is moſt reſpectfully and gratefully inſcribed.

T

TO THE

AUTHOR,

On hearing his SERMON, upon the Death of his hopeful Pupil, our dear Fellow-ſtudent, Mr. WILLIAM THOMAS MARTIN.

I CALL no aid, no muſes to inſpire,
Or teach my breaſt to feel a poet's fire;
Your ſoft expreſſion of a grief ſincere,
Brings from my ſoul a ſympathetic tear.
Taught by your voice, my artleſs ſorrows flow;
I ſigh in verſe, am elegant in woe,
And loftier thoughts within my boſom glow.
For when, in all the charms of language dreſt,
A manly grief flows, genuine, from the breaſt,
What gen'rous nature can eſcape the wounds,
Or ſteel itſelf againſt the force of melting ſounds?
O! could I boaſt to move with equal art
The human ſoul, or melt the ſtony heart;
My long-lov'd friend ſhould through my numbers ſhine,
Some virtue loſt be wept in every line;
For virtues he had many—'Twas confeſt
That native ſenſe and ſweetneſs fill'd his breaſt.
But cooler reaſon checks the bold intent,
And, to the task refuſing her conſent,
This only truth permits me to diſcloſe,
That in your own, you repreſent my woes;
And ſweeter than my ſong, is your harmonious proſe!

College of Philadelphia,
September 5, 1754.

F. HOPKINSON.

On the ſame, by a Fellow-ſtudent.

AND is your MARTIN gone? Is he no more,
That living truth, that virtue ſeen before?
Has endleſs night already hid the ray,
The early promiſe of his glorious day?
That grief, great *Mourner!* in ſuch ſtrains expreſt,
Shews he was deep implanted in your breaſt.
Yet hark! ſoft-whiſpering reaſon ſeems to ſay.
Ceaſe from your ſorrows, wipe theſe tears away.
He's gone, he's paſt the gloomy ſhades of night,
Safe landed in th' eternal realms of light.
Happy exchange! to part with all below,
For worlds of bliſs, where joys unfading flow,
And ſainted ſouls with love and rapture glow.

College of Philadelphia, S. MAGAW.
September 6, 1754.

On the ſame, by a Fellow-ſtudent.

WHILE for a pupil loſt, your ſorrow flows,
In all the harmony of finiſh'd proſe;
While melting crouds the pious accents hear,
Sigh to your ſighs, and give you tear for tear;
We too, in humble verſe, would treat the theme,
And join our griefs to ſwell the general ſtream.
For we remember well his matchleſs power,
To ſteal upon the heart, and chear the ſocial hour.
Ah! much lov'd friend! too ſoon thy beauties fade!
Too ſoon we count thee with the ſilent dead!
Thou, late the faireſt plant in virtue's plain,
The brighteſt youth in wiſdom's riſing train;
By genius great, by liberal arts adorn'd,
By ſtrangers ſeen and lov'd, by ſtrangers mourn'd;
Bleſt in a tender brother's friendly breaſt;
And in paternal fondneſs doubly bleſt!

Art

Art thou now ſunk in death's tremendous gloom,
Wrapt in the awful horrors of a tomb?
Ah me! how vain all ſublunary joy!
Woes following woes, our warmeſt hopes deſtroy!
But hark!—ſome voice celeſtial ſtrikes mine ear,
And bids the muſe her plaintive ſtrains forbear.
"Weep not, fond youths,—it cries, or ſeems to cry—
"He lives, your MARTIN lives, and treads the sky;
"From care, from toil, from ſickneſs ſnatch'd away,
"He ſhines amid the blaze of heaven's eternal day.

College of Philadelphia,
September 7, 1754. J. DUCHE.

On the ſame.

CHECK, mournful preacher! check thy ſtreaming woe,
Pierce not our ſouls with grief too great to know;
He joys above whom we lament below.
Snatch'd from our follies here, he wing'd his way,
To ſing HOSANNAS in the realms of day.
With him, the fight of life and death is o'er,
And agonizing throes ſhall pain no more;
No more ſhall fell diſeaſe, with waſteful rage,
Blaſt the fair bloſſoms of his tender age;
Tranſplanted now, he blooms a heav'nly flow'r,
Where ſpring eternal decks yon Amarinthine bower.
Thy pious ſorrows, SMITH, to future days,
Shall bear his image, and tranſmit his praiſe.
Still, ſtill I feel what thy Diſcourſe impreſt,
When pity throb'd, congenial, in each breaſt;
When deep diſtreſs came thrilling from thy tongue,
And ſympathizing crouds attentive hung.
To mourn for thy lov'd Pupil all approv'd;
On ſuch a theme 'twas virtue to be mov'd.

Whoe'er theſe tender pages ſhall explore,
Muſt learn thoſe griefs the Pulpit taught before.

College of Philadelphia, T. BARTON.
September 7, 1754.

On the ſame.

O DEATH! could manly courage quell thy power,
Or roſy health protract the fatal hour;
Could tears prevail, or healing arts withſtand
Th' unſparing ravage of thy waſteful hand;
Then MARTIN ſtill had liv'd a father's boaſt,
Nor had a mother's fondeſt hopes been loſt;
Then, SMITH, thy darling youth, thy juſteſt pride,
With virtue's firſt examples long had vy'd.
But he is bleſt where joys immortal flow;
Ceaſe tears to ſtream, be dumb the voice of woe.
Releas'd from vice, in early bloom ſet free
From the dire rocks of this tempeſtuous ſea,
The youthful ſaint, in heav'n's ambroſial vales,
With glory crown'd, ætherial life inhales.
No more let grief repine, or wiſh his ſtay,
In this dark gloom, this twilight of our day.
Rather we'll hail him fled from night's domain,
Array'd in light to tread the azure plain.
There ſcience dwells;—before the mental eye
Nature's ſtupendous works unfolded lie;
There wiſdom, goodneſs, power diffuſive ſhine,
And fire the glowing breaſt with love divine.

College of Philadelphia, P. JACKSON.
September 7, 1754.

DIS-

DISCOURSE I.

PSALM xlii. 6.

O my God! my Soul is caſt down within me, therefore will I remember thee.

IT is elegantly ſaid by the author of the book of * Job, who ſeems to have experienced all the dire viciſſitudes of fortune, "That man is born to trouble as the ſparks fly upwards."

THESE Troubles, however, as the ſame author further obſerves, ſerve the wiſeſt purpoſes, inaſmuch as they are not the effects of what is called blind Chance, but of that unerring Providence, which graciouſly conducts all events to the general good of the creature, and the final completion of virtue and happineſs. "Affliction comes not forth from the duſt, neither does trouble ſpring out of the ground." Very far from it. At that great day, when the whole council of God ſhall be more perfectly diſplayed to us, we ſhall be fully convinced, that all his diſpenſations have been wiſe, righteous, and gracious; and that † "though no chaſtening for the preſent ſeems joyous, but grievous, never-

* Ch. v. 6. † Heb. xii. 11.

theleſs it afterwards yields the peaceable fruits of righteouſneſs to them that are exerciſed thereby."

Of the truth of this we might indeed ſoon be convinced, at preſent, were we but wiſe, and ſuffered ourſelves to reflect on what we daily ſee. 'Tis with the greateſt injuſtice, that men aſcribe their ſins wholly to worldly temptations, and inveigh upon all occaſions againſt this life on account of its vanities. Theſe, if well attended to, would perhaps put us on our guard againſt ſin; and, upon enquiry, it will be found that the great and general cauſe of all iniquity, is a ſtupid liſtleſſneſs, or want of conſideration; which, like ſome vaſt weight, oppreſſes the more generous efforts of the ſoul, and bears all ſilently down before it, unleſs checked by the powerful hand of affliction.

I sincerely pity the man who never taſted of adverſe fate; and were I capable of wiſhing evil to any perſon, I could not wiſh a greater to my greateſt foe, than a long and uninterrupted courſe of proſperity. A flattering calm portends a gathering ſtorm; and when the ſtream glides ſmooth, deep and ſilent on, we juſtly ſuſpect that the ſea or ſome declivity is near, and that it is ſoon to be loſt in the vaſt ocean, or to tumble down ſome dreadful fall or craggy precipice.

Such appears his ſtate to be, who never knew an adverſe hour, nor took time to conſider whence he came, where he is, or whither bound. There is room to be apprehenſive leſt, being drunk

drunk with prosperity, he should swim smoothly from joy to joy along life's short current, till down he drops, thro' the pit of death, into the vast ocean of eternity! If we loved such a one, what more charitable wish could we indulge towards him, than that the chastening hand of heaven might fall heavy upon him, arrest him in his thoughtless career, and teach him to pause, ponder, and weigh the moment—the eternal moment— "of the things that belong to his peace, before they are for ever hid from his eyes?"

THAT there should be any persons, endued with reason and understanding, who never found leisure in this world to reflect for what end they were sent into it, would seem incredible, if experience did not assure us of it. There are really so many affecting incidents in life (undoubtedly intended to awaken reflection) that their hearts must be petrified indeed, one would think, and harder than adamant, or the nether milstone, who can live in this world without being sometimes affected, if not with their own, at least with the human, lot.

I HOPE it is far from being my character, that I am of a gloomy temper, or delight to dwell unseasonably on the dark side of things. Our cup here is bitter enough, and misfortunes too thick, for any one who loves his species to seek to embitter the draught, by evils of his own creation. But there is a time for all things; and,

and, on ſome occaſions, not to feel, ſympathize, and mourn, would argue the moſt ſavage nature.

THIS day every thing that comes from me will be tinctured with melancholy. It is, however, a virtuous melancholy; and therefore, if publickly indulged, I hope it may be thought excuſable.

YOU know it is natural for thoſe, who are ſincerely afflicted, to believe that every perſon is obliged to ſympathize with them, and attend patiently to the ſtory of their woe. But whether this be your preſent diſpoſition or not, I ſhall ſay nothing, which you are not as much concerned to receive deeply into your hearts, as I am to pour it from mine.

THE GENERAL DOCTRINE which I would enforce from the text (previous to my intended application of it) is, that a conſtant feaſt was never deſigned for us here, and that it is the good will of our Father that we ſhould be frequently rouſed by what happens *to* us and *around* us, to remember him, the great fountain of our being; and to cheriſh that ſerious reflection and religious ſorrow, which may lead us to eternal joy.

THAT we ſhould obſerve ſuch a conduct appears highly reaſonable in itſelf. For next to the immediate praiſes of our great Creator, there is not an exerciſe that tends more to improve and ennoble the ſoul, than frequently to caſt an eye upon human life, and expatiate on the various ſcene, till we lead on the ſoft power of *religious*

ligious melancholy, and feel the virtuous purpoſe gently riſing in our ſympathiſing breaſts, thrilling through our inmoſt frame, and ſtarting into the ſocial eye in generous tears.

It would be affronting your underſtanding to ſuppoſe that you think the *melancholy* here recommended, in any manner related to that gloomy deſpondency into which ſome people fall. No; my beloved brethren: It is that *virtuous reflection*, *philoſophic penſiveneſs*, and *religious tenderneſs* of ſoul, which ſo well ſuit the honour of our nature, and our ſituation in life. And much to be pitied is that man, who thinks ſuch a temper unbecomming his dignity, and whoſe proud ſoul pretends never to be *caſt down* from the lofty throne of *ſtoic* inſenſibility.

Such a one, in the ſunſhine of his proſperity, may arrogantly boaſt that nothing can move him; and while the world goes well with him, he may remain blind to his error. But let heaven ſtrip him of his gaudy plumes, and throw him back naked into that world, where he had fixed his heart, he will find to his coſt that, tho' he never had the virtue to be caſt down and feel for others, yet he will have the weakneſs to be caſt down and become the moſt abject deſpondent thing alive for himſelf.

When his tranſient honors are thus fled, his haughty looks will be humbled. He will begin to contemn his paſt folly, and enter deeply into his own boſom. He will no more rely on the

the ſmiles of fortune, or the flatteries of men; but will acknowledge, from dear-bought experience, that, in this life, there is no ſure refuge but God, nothing permanent but virtue, and nothing great but an humble heart, and a deep ſenſe of the ſtate of our mortality here.

But, beſides PERSONAL AFFLICTION (which is perhaps a laſt means) the all-gracious governor of the world, ſtill watchful to turn every event to the good of his creatures, without violating their moral liberty, has many other ways of leading them to the *remembrance* of him. Whether we look within or around us, we ſhall find enough in the proſpect to humble our ſouls, and to convince us that, not truſting to any thing in a world where all enjoyments are fleeting, we ſhall then only be ſafe in it, "when we have put on the breaſt-plate of Righteouſneſs, and armed ourſelves with the ſword of the ſpirit *."

"FEW and evil are the days of our pilgrimage here †." God never intended this world as a laſting habitation for us; and, on a juſt eſtimate of things, evil will be found ſo continually blended with good, that we cannot reaſonably ſet our affections much upon it. Wailing, weak and defenceleſs, we are uſhered into it. Our youth is a ſcene of folly and danger; our manhood of care, toil and diſappointment. Our old age, if haply we reach old age, is a ſecond childhood. Withered, weak and bowed beneath our infir-

* Galat. vi. 14, &c. † Gen. xlvii. 9.

mities,

mities, we become, as it were, a living hoſpital of woes; a burden to ourſelves, and perhaps a nuſance to others.

THIS is the common ſtate of our Being. But beſides all this, the number of evils in each of theſe ſtages is greatly encreaſed, partly by our own miſconduct, and partly by our neceſſary connexions with others. For the equitable judgments of God are often general. "All things come alike to all men; and there is but one event to the righteous and to the wicked †?" Moreover, many of thoſe evils are of ſuch a nature, that no prudence of ours can either foreſee or prevent them. All the ſtages of life neceſſarily ſubject us to pains and diſeaſes of body, and many of them to the acuter pains of an anxious mind.

UPON the whole, we may pronounce from the higheſt authority, that "our life is but a vapour, which is ſeen a little while, and then vaniſheth away, as a tale that is told and remembered no more; or as a wind that paſſes over and cometh not again."

THE man muſt be thoughtleſs, indeed, who is not humbled with theſe reflections. But ſuppoſe his own life ſhould paſs over as happily as poſſible, and he ſhould feel but few of theſe evils himſelf; yet, unleſs he ſhuts his eyes and his ears from the world around him, he muſt ſtill find ſomething in it, which ought to move the

† 2 Eccles. ix. 2.

tender

tender heart to religious Sorrow and Remembrance of God.

Our bleſſed Saviour himſelf, tho' more than human, and conſcious of no perſonal ill, caſt his eyes upon Jeruſalem and wept over it, on account of its impending fate. Juſt ſo, if we caſt an eye upon the world, we ſhall drop a tear over it, on account of the unavoidable misfortunes that prevail in it.

Don't we often ſee tyranny ſucceſsful, ruthleſs oppreſſion and perſecution ravaging the globe, the beſt of men made ſlaves to the worſt, and the lovely image of the Deity ſpurned, diſhonour'd, disfigur'd! How many men, of genuine worth, are caſt out by fortune to mourn in ſolitary places, unſeen, unpitied; while wickedneſs riots in the face of day, or pampers in lordly palaces! How many pine in the confinement of dungeons; or are chained down, for offences not their own, to the gallies for life! How many bleed beneath the ſword, and bite the ground in all the ſad variety of anguiſh, to ſate the cruel ambition of contending maſters! How many are deprived of their eſtates, and diſappointed in their moſt ſanguine expectations, by the malice of ſecret and open enemies, or, which is far more piercing, the treachery of pretended friends! How many boil with all the tortures of a guilty mind, and the bittereſt remorſe for irreparable injuries! How many purſue each other with the moſt implacable malice and reſentment!

ſentment! How many bring the acuteſt miſery upon themſelves by their own intemperance! How many condemn their Souls to a kind of hell, even in their own bodies, by an unhappy temper, and the violent commotions of diſordered blood! How many are completely wretched in their families, and conſtantly galled by the unavoidable misfortunes of their deareſt friends!

On one ſide the diſtreſs of the Needy, the injuries of the Oppreſſed, the cries of the Widow and Orphan, pierce our ears. On the other, we hear the Voice of Lamentation and Mourning; our friends and neighbours weeping for dear relations ſuddenly ſnatched away, and "Refuſing to be comforted becauſe they are not." Here one's heart is torn aſunder by having a beloved wife or child ſnatched from his ſide! There another bewails the loſs of an affectionate parent or brother! Here ſturdy manhood drops inſtantly beneath the ſudden ſtroke! There Blooming Youth--Ah! my bleeding heart, wring me not thus with ſtreaming anguiſh—there Blooming Youth falls a premature victim to a doom ſeemingly too ſevere! Beneath the cold hand of death, the roſes are blaſted; reſtleſs agility and vigour are become the tameſt things; and beauty, elegance and ſtrength, one putrid lump!

Surely, if we would think on theſe, and ſuch things, which ought not to be the leſs ſtriking for being common, and which render this life a ſcene of ſuffering, a valley of tears, we could not

not ſet our hearts much upon it, but ſhould be arreſted even in the mid-career of vice, and trembling learn to weigh the moment of things, and ſecure "the one thing needful." All the tender paſſions would be awakened in our boſoms. Our ſympathizing ſouls would be *caſt down* within us, and alarmed at their own danger, would fly round from ſtay to ſtay, calling inceſſantly for help, till they could find a ſure and never-failing refuge.

But where is this never-failing refuge to be found? It becomes me now to point out ſome ever-flowing ſpring of comfort, ſome eternal rock of ſalvation, for the ſoul, after having thus muſtered up ſuch a baleful catalogue of certain miſeries, to alarm and humble her.

Now, bleſſed be the Lord, this refuge is pointed out in the Text. In ſuch circumſtances, we ſhall never find reſt, but in reſolving with the Pſalmiſt—"O my God! my ſoul is caſt down within me, therefore will I Remember thee."

Without *remembring* that there is a *God*, that over-rules all events, what hope or comfort could we have, when we reflect on all the aforeſaid common miſeries of life, and many more that might be named? Did we, with the Atheiſt, believe them to ſpring up from the duſt, or to be the blind effects of unintelligible chance, and of undirected matter and motion, what a poor condition ſhould we think ourſelves in *here?*

Would

Would not all appear as "a land of darkneſs, as darkneſs itſelf, under the ſhadow of death, without any Order, where the light is as darkneſs †.

SURELY we could not wiſh to live in the world, upon ſuch a precarious footing as this. And yet we ſhould not know whither to fly from it; unleſs into the darker ſtate of dreary annihilation, at the thoughts of which the aſtoniſhed ſoul ſhudders and recoils. Upon ſuch a ſcheme, all our hopes would be thin as the ſpider's web, and lighter than chaff that is diſperſed through the air. Our Adverſity would hurry us into the moſt invincible deſpair, and our Proſperity would be as a bubble burſting at every breath. Philoſophy would be a dream, and our boaſted Fortitude meer unmeaning Pretenſion.

BUT on the other Hand, if, "when our ſouls are caſt down within us, we will remember that there is a God," whoſe great view in creating was to make us happy, whoſe deſign in afflicting is to reclaim us, and who governs the world by his providence only to conduct all to the greateſt general good—then, and not till then, we ſhall have ſure footing. We ſhall neither raiſe our hopes too high, nor ſink them too low. If fortune is kind, we ſhall enjoy her ſmiles without forgetting the hand that guides her. If ſhe frowns, we ſhall feel our woes as Men, but ſhall nobly bear them as Chriſtians. For if we are

† *Job* x. 22.

really Chriſtians, our holy religion teaches us that this Scene of things is but a very ſmall part of the mighty Scheme of heaven; that our preſent life is only the dim dawn of our exiſtence; that we ſhall ſhortly put off this load of infirmities, and be tranſlated to a ſtate, where "every tear ſhall be wiped from our eyes, and where there ſhall be no more death, nor ſorrow, nor crying, nor pain, becauſe the former things are paſſed away *."

If we are thus intimately convinced that unerring Wiſdom, Power, and Goodneſs, hold the reins of the univerſe, and are at peace in our own conſciences, the ſtorm of the world may beat againſt us; but, though it may ſhake, it can never overthrow us.

"Although the fig-tree ſhall not bloſſom, neither ſhall fruit be on the vines; though the labor of the olive ſhall fail, and the fields ſhall yield no meat; though the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtall; yet will we rejoice in the Lord, and we will joy in the God of our ſalvation †." Altho' misfortunes ſhould beſiege us round and round; though woes ſhould cluſter upon woes, treading on the heels of each other in black ſucceſſion, yet when we remember God, and fly to him as our refuge, we ſhall ſtand collected and unſhaken, as the everlaſting mountains, amid the general ſtorm.

* *Rev.* xxi. 4. † *Habbak.* iii. 17, 18.

With

WITH our eye thus fixt upon heaven, truſting in the mercies of our Redeemer, and animated by the goſpel-promiſes, we ſhall urge our glorious courſe along the tract of virtue, bravely withſtanding the billows of adverſity on either ſide, and triumphing in every diſpenſation of providence. Though death ſhould ſtalk around us in all his grim terrors; though famine, peſtilence and fell war ſhould tear our beſt friends from our ſide; though the laſt trumpet ſhould ſound from pole to pole, and the whole world ſhould tremble to its Center; though we ſhould ſee the heavens opened, our Judge coming forth with thouſands and ten thouſands, his eyes flaming fire, the planetary heavens and this our earth wrapt up in one general conflagration; though we ſhould hear the groans of an expiring world, and behold nature tumbling into univerſal ruin; yet then, even then, we might look up with joy, and think ourſelves ſecure. Our holy religion tells us, that this now glorified Judge was once our humbled Redeemer; that he has been our never-failing friend, and can ſhield us under the ſhadow of his wing. The ſame religion alſo aſſures us, that virtue is the peculiar care of that Being, at whoſe footſtool all nature hangs; and that, far from dying or receiving injury amid the flux of things, the fair plant, under his wiſe government, ſhall ſurvive the laſt gaſp of time, and bloom on through eternal ages!

And now, my reſpected audience, I think it is evident that if we ſearch all nature through, we ſhall find no ſure refuge but in keeping a *clear Conſcience*, and *remembering* God. If we conſtantly exert ourſelves to do our duty, and remember that there is an all-perfect Being at the head of affairs, the worſt that can happen to us can never make us altogether miſerable; and, without this, the beſt things could never make us in any degree happy.

If, therefore, it is one great deſign of all affliction, to bring us to ſuch a *Remembrance*, and make us examine into the ſtate of our own ſouls, I think I may be permitted to beſeech you, by your hopes of immortal glory and happineſs, not to be blind and deaf to the repeated warnings given you by your kind Parent God. Tho' the afflictions do not happen immediately To you, they happen For you; and though all ſeems well at preſent, which of you knows how ſoon the Lord may viſit you in his fierce anger? Which of you, young or old, can ſay that your ſouls will not next, perhaps this very night, be required of you? And think, O think, if you have never been led to *remember God*, by the repeated warnings given you in this world, how unfit a time it will be to remember him when you are juſt ſtepping into the next; when (as you have ſeen in the caſe of many younger and ſtronger than moſt of you here,) you ſhall be ſtruck ſenſeleſs on a death-bed at once, and know

know not the father that begat you, nor are conſcious of the tears of her that gave you ſuck?

If you can but think on theſe things, the vanity of this world, and the eternity of the next; if you can but think on the value of thoſe ſouls, for which a God incarnate died, and ſealed a covenant of grace with his blood, into which you have ſolemnly ſworn yourſelves; ſurely you will ſtop your ears againſt the allurements of the Fleſh, and the "Voice of the Charmer, charm he ever ſo wiſely." It may eaſily be gathered from what has been ſaid, that this life has no continuance of unmixt pleaſure for us; and that what alone can alleviate its Evils, or make its Goods give us any ſubſtantial joy, is a frequent reflection on the preſent ſtate of things, and the drawing near to God, in holy *Remembrance* of his adorable attributes, and our own abſolute dependence on him.

Behold then once more this very God himſelf invites you to draw near to him, and commemorate him at his holy table*. Let him not, therefore, invite you in vain. Do not ſhamefully renounce your moſt exalted privilege, and wilfully cut yourſelves off from the ſociety of *God's univerſal Church.*

You all know what is required to make you meet partakers of this holy communion. It is a ſtedfaſt faith in the Goſpel-promiſes and the mercies of God; a ſincere Repentance for paſt

† Preached on a Sacrament Day.

offences; an unfeigned purpoſe of future Amendment, and an unbounded Charity and Benignity of Heart towards all your fellow-mortals, however ſeemingly different in ſentiment and perſuaſion.

If you have theſe diſpoſitions either begun now, or continued down to this day, from ſome earlier period of your lives, you need not fear, in all humility, to approach this holy communion.

"Up, eſcape for thy life; look not behind thee; ſtay not in all the plain; fly to the mountain, leſt thou be conſumed;" was the alarm rung in the ears of Lot by his good angels? Even ſo, permit me, in the ſincerity of my heart, to alarm and exhort you. Up! fly for your lives to the mountain of your God. Let not your ſouls find any reſt in all the plain of this life, till you have fixed on the everlaſting rock of your ſalvation, and ſecured your intereſt in God, through Chriſt. Let no excuſes detain you, nor linger while the danger is at hand.

I HOPE you will excuſe my warmth on this occaſion. I wiſh I had no ground for it. But the ſhafts of death fly thick around us. You cannot but miſs many whom you ſaw here a few Sabbaths ago; and ſome of them younger and ſtronger than moſt of you, particularly that *dear Youth*, whoſe ſudden and much lamented death has forced this train of reflection from me.

SUCH

SUCH a diſpenſation ought to give particular warning to all; but to you more eſpecially his dear companions and ſchool-mates, I would apply myſelf; not doubting but the *Moral* of his death will be acceptable to you, however unfavourably grave and ſerious ſubjects are generally received by perſons of your years.

FROM the example before you, let me intreat you to be convinced that you hold your lives on a very precarious tenure, and that no period of your age is exempted from the common lot of mortality. But a few days ago, the *deceaſed* bore a part in all your ſtudies and diverſions, and enjoyed a ſhare of health, ſtrength and ſpirits inferior to none here. You all knew and loved him, and I beheld many of you bedewing his grave with becoming tears. Oh then! let it be your care ſo to behave yourſelves, that, at whatever period you may be called from thence, you may fall equally beloved, and equally lamented.

INDEED, if any external circumſtances could have arreſted the inexorable hand of Death; if any thing that nature could give, or a liberal education beſtow, could have ſaved ſuch a riſing hope of his country; late, very late, had he received the fatal blow! He bid fair to have been the longeſt Liver among us, and my eyes would have been for ever cloſed, before any one had been called to pay the tribute due to his memory. But the diſeaſe was of the

moſt obſtinate kind. All the power of medicine, and all the love we bore to him, could not gain one ſupernumerary gaſp. He fell in his Bloom of youth; and, as I long loved, ſo I muſt long remember him, with pious regard.

To the will of heaven, however, mine ſhall ever be reſigned. "Shall we receive good at the hand of God, and ſhall we not receive evil alſo? The Lord giveth and the Lord taketh away, bleſſed be the name of the Lord?" I ſincerely believe that my dear pupil, your deceaſed ſchool-mate, is now in a far better ſtate than this. He has happily eſcaped from a world of troubles. He has but juſt gone a little before us, and perhaps never could have gone more beloved, more lamented, or more prepared for an inheritance in glory.

WHAT ſtronger proofs of affection could any one receive than he did? Though at a diſtance from *his* immediate connexions, ſtrangers tended his ſick-bed with paternal care. Strangers cloſed his eyes, while their own trickled down with ſorrow. Strangers followed him to the grave in mournful ſilence; and, when his duſt was committed to duſt, ſtrangers paid the laſt tributary drop!

YET, after all, to have a ſon ſo loved and ſo honoured, even by ſtrangers, and to be ſurprized with the news of his death before they heard of his ſickneſs, muſt be a ſevere blow to the diſtant parents—— BUT,

But, why, alas! did this thought occur? Again my Affections ſtruggle with Reaſon—again Nature, thou wilt be Conqueror—I can add no more—I have now done the laſt duty of love—let ſilent tears and grief unutterable ſpeak the reſt!

A HYMN, *comprising the chief Heads of the foregoing Diſcourſe; compoſed to be ſung after it.*

FATHER of *all!* ſtill wiſe and good,
Whether thou giv'ſt or tak'ſt away;
Before thy throne devoutly bow'd,
We hail thy *providential* ſway!

SAVE us from fortune's hollow ſmile,
That lures the guardleſs ſoul to reſt;
A round of pleaſure is but toil,
And who could bear a conſtant feaſt?

SOMETIMES thy chaſt'ning hand employ,
Gently to rouſe us, not to pain!
Sometimes let ſorrow prove our joy,
And ſcatter folly's noiſy train!

OFT let us drop a penſive tear,
O'er this much-ſuffering ſcene of man;
Acute to *feel* what others bear,
And *wiſe* * our own defects to ſcan.

TEACH us, while woes and deaths are nigh,
To think on thee, and weigh our duſt;
Well may we mark the Hours that fly,
And ſtill find leiſure to be *juſt*.

* The learned reader need not be told that the author here had Mr. Gray's beautiful Hymn to Adverſity before him.

DIS-

DISCOURSE II.

An earneſt Exhortation to Religion, Brotherly Love, and public Spirit, in the preſent dangerous State of Affairs.

Preached, by particular Deſire, in

Chriſt-Church, PHILADELPHIA;

ON THE

Anniverſary of ST. JOHN the BAPTIST,
June 24, 1755.

A Few Paſſages in the former Editions of this Diſcourſe, that related merely to thoſe at whoſe Deſire it was delivered, are now entirely left out, as having no immediate Connexion with the main Subject, or the deſign of the preſent Publication.

1 Peter ii. 17.

Love the Brotherhood; fear God; honor the King.

To contain rules of conduct levelled to every capacity, and fitted to the circumstances of men, in all their various relations and exigences, is an excellence peculiar only to God's holy-word. In the text, and verses preceding, the apostle has the following noble exhortation——

"Wherefore, says he, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings; be ye as *living Stones*, built up a spiritual house; *free* but not using your Liberty as a cloak of maliciousness. *Love the Brotherhood; fear God; honor the King* †."

The most excellent Doctrine contained in these words is not only highly suitable to the Purpose of those at whose Instance I now appear here, but likewise to every man among us of whatsoever Denomination or Degree. And this, I confess, was my chief Inducement to the Choice of them. It was reasonably apprehended that the Nature of this Occasion would draw together a very large and mixt Assembly, and therefore I thought it my Duty to select a Subject,

† Ver. 1, 5, 16, 17.

which

which might equally intereſt us all, both as *men* and as *Chriſtians*, eſpecially in the preſent dangerous State of our Affairs.

In things of inferior moment, I doubt not, our Sentiments may differ; but in thoſe principles which are the foundation of the text, 'tis to be hoped we all agree, namely in believing—That there is *one* God, the ſupreme Lord of the Univerſe; that the whole ſpecies is one Brotherhood, being one fleſh, and the work of his hand; and that we were deſigned for ſocial life, being by nature both fitted and diſpoſed to encreaſe each other's happineſs, and incapable of any tolerable happineſs in a ſolitary ſtate. Theſe principles partly conſtitute a kind of univerſal Religion, of eternal and immutable obligation; and whatever Aſſociations we may form for particular purpoſes, the great end propoſed upon the whole, ſhould be to enable us the more effectually to act in conformity to this obligation, which no power on earth can releaſe us from.

As long, therefore, as we believe theſe principles—and we cannot help believing them as long as we continue to be conſtituted as we are—it muſt, at all times, and in all circumſtances, be our indiſpenſable duty, to love this Brotherhood who are our own Fleſh; to fear this God who made us for ſocial happineſs; and to honor thoſe who, in a more eminent manner, concur with the benevolent purpoſes of Heaven, to promote the good of the Social ſyſtem.

HAVING thus ſaid what ſeemed neceſſary by way of introduction, and having eſtabliſhed the duties commanded in the text, by a brief deduction of them from firſt principles; I ſhall now lay before you ſome conſiderations to enforce the practice of them, taking them ſingly in their order.

FIRST, *we are to love the Brotherhood.* This fundamental precept has been ſo often recommended as the firmeſt link in the golden chain of all ſocieties, that ſcarce any thing remains to be added upon it. "Change not a faithful brother, ſays the wiſe man *, for the gold of Ophir." And one ſtill wiſer lays ſuch ſtreſs on Brotherly Love, that he requires it as the teſt of our Chriſtianity. "Hereby ſhall all men know that ye are my diſciples, if ye have love one to another †."

THE whole Goſpel breathes the ſpirit of love. Its divine author is all love, and his true followers muſt be love. Love is the happineſs of the ſaints in glory, and love only can render the chriſtian life an imitation of theirs. Few motives, therefore, one would think, might ſuffice, to enforce the practice of ſuch a godlike virtue.

WHEN we calmly conſider whence we came, and what we are; when we find that the ſame goodneſs called us forth from duſt "to bear our brow aloft," and glory in rational exiſtence; and when we reflect that we depend on the ſame

* *Eccleſ.* vii. 18. † *John* xiii. 35.

paternal kindneſs for all we have, and all we hope to have, and that we are connected by the ſame wants and the ſame dangers, the ſame common ſalvation and the ſame chriſtian privileges; one would imagine it ſcarce poſſible for our hearts to be unaffected towards each other! But when we enquire farther what is our deſtination, and whither we are going; when we extend the proſpect beyond the grave, and ſtretch it down through vaſt eternity; how greatly does it endear the tie?

Our hearts would venerate thoſe who were to be the faithful companions of our good and bad fortune thro' ſome ſtrange country; and ſhall not our very ſouls burn within us towards the whole human race, who, as well as we, are to paſs through all the untried ſcenes of endleſs being?

Good heaven! what a proſpect does this thought preſent to us? Eternity all before us! how great, how important does man appear! how little and how trifling the ordinary cauſes of contention! Party differences, and the vulgar diſtinctions between ſmall and great, noble and ignoble, are here entirely loſt; or, if they are ſeen, they are ſeen but as feathers dancing on the mighty ocean, utterly incapable to toſs it into tumult.

In this grand view, we forget to enquire whether a man is of this or that denomination! We forget to enquire whether he is rich or poor, learned

learned or unlearned! Theſe are but trivial conſiderations; and, to entitle him to our love, 'tis enough that he wears the human form! 'Tis enough that he is our fellow-traveller thro' this valley of tears! And ſurely 'tis more than enough, that when the whole world ſhall tumble from its place, "and the heavens be rolled together as a ſcroll," he is to ſtand the laſt ſhock with us; to launch out into the ſhoreleſs ocean beyond; to ſhare the fortunes of the endleſs voyage, and, for what we know, to be our inſeparable companion through thoſe regions, over which clouds and darkneſs hang, and from whoſe confines no traveller has returned with tidings!

ANOTHER motive to Brotherly Love is its tendency to ſoften and improve the temper. When a reigning Humanity has ſhed its divine influences on our hearts, and impregnated them with every good diſpoſition, we ſhall be all harmony within, and kindly affected towards every thing around us. Charity, in all its golden branches, ſhall illuminate our ſouls, and baniſh every dark and illiberal ſentiment. We ſhall be open to the fair impreſſions of Beauty, Order and Goodneſs; and ſhall ſtrive to tranſcribe them into our own breaſts. We ſhall rejoice in the divine adminiſtration; and imitate it by diffuſing the moſt extenſive happineſs in our power. Such a heavenly temper will give us the inexpreſſible meltings of Joy at ſeeing others joyful. It will lead us down into the houſe of

mourning to ſurpriſe the lonely heart with unexpected kindneſs; to bid the cheerleſs widow ſing for gladneſs, and to call forth modeſt merit from its obſcure retreats.

To act thus is the delight of God, and muſt be the higheſt honour and moſt exalted enjoyment of Man. It yields a ſatisfaction which neither time, nor chance, nor any thing beſides, can rob us of; a ſatisfaction which will accompany us thro' life, and at our death will not forſake us. For then we ſhall have the well-grounded hopes of receiving that mercy which we have ſhewn to others.

The laſt motive to Brotherly Love, which I ſhall mention, is its being the joint command of him who made, and him who redeemed us. Seeing, therefore, a man can neither be "profitable to his Creator," nor make any immediate return for Redeeming Love, all that we can do for ſuch unſpeakable kindneſs, is to honor the divine will, and co-operate with it in promoting the glorious ſcheme of human felicity. To be inſenſible to thoſe emanations of goodneſs to which we are ſo wonderfully indebted, or not to be charmed to the imitation of it, would argue the total abſence of every thing noble or ingenuous in our nature.

As long therefore as the Almighty Source of all Love continues to beam down his Love, in ſuch exuberance, upon us; let us, like ſo many burning and ſhining luminaries, in a pure un-

unclouded ſky, reflect it back upon each other, mingling flame with flame, and blaze with blaze!

SECONDLY, we are exhorted to *fear* GOD; by which is generally underſtood the whole of our duties towards him. Having already pointed out the foundation of theſe duties, I ſhall juſt obſerve farther, that if the Fear of God was ſet aſide, it would be impoſſible to form any ſcheme either of private or public happineſs.

WITH regard to individuals, where ſhall they find conſolation under the various preſſures of life, if they look for no GOD to reſt upon? Whither ſhall they wander in ſearch of happineſs, if, in all the univerſe, they know not an object adequate to their moſt generous and elevated affections? How ſhall they fill up the mighty void within, if thoſe ever-active powers of the ſoul, which are ſoon cloyed with the things of this diurnal ſcene, and ſtill hankering after the Great, the Fair, and the Wonderful in objects, do not center in him who is the Firſt Great, the Firſt Fair, and the Firſt Wonderful; in the contemplation of whom the mind may dwell, with aſtoniſhment and delight, through an unfailing duration!

WITH regard to the Public, the magiſtrate may fright vice into a corner, and ſecure the Being of ſocieties; but their Well-being depends entirely on the univerſal practice of thoſe ſilent virtues, which fall not under the ſanction

of human laws. Nothing but the Fear of God, and religious ſanctions, can take cognizance of the heart, and make us "ſubject for conſcience ſake." Nothing elſe can ſecure the practice of private veracity, fidelity, mutual truſt, gratitude, and all the deep-felt offices of humanity, which are the main ſources of public happineſs.

It appears, then, to uſe the words of an ingenious divine, that in order to ſecure human happineſs, "and make the whole chain of duties hold firm and indiſſoluble, the firſt link muſt be faſtened to the throne of God, the conſummate Standard of perfection," † "with whom there is no variableneſs, nor ſhadow of turning?"

THIRDLY, we are commanded to *honor the King*; that is, all thoſe in general, who are lawfully veſted with authority for the public good, as appears from the thirteenth verſe. "Submit yourſelves, ſays the apoſtle, to every ordinance of man, for the Lord's ſake; whether it be to the King as ſupreme, or unto Governors as ſent by him, for the puniſhment of evil-doers, and the praiſe of ſuch as do well."

THIS Duty is founded on the former ones. For if we believe that God made us for happineſs, and that our great happineſs lies in friendly communion, we muſt think ſociety, and whatever is eſſential to its ſubſiſtence, of divine Original. Government, therefore, in ſome form or

† SEED on the Fear of God.

other,

other, muſt be the will and appointment of God. But government, without honoring and regarding lawful governors, is impracticable. Hence, whatever the form may be, provided it is founded on conſent, and a view to public good, the ſubmiſſion of individuals muſt be a moſt ſacred duty.

NAY, though wicked men bear ſway, as cannot fail ſometimes to happen, yet ſtill it muſt be a duty to honor them on account of their ſtation, becauſe through them we honor that conſtitution we have choſen to live under. This is clear from the apoſtle's injunction to the Chriſtians, not to moleſt the government under which they were born, but to honor the King, who was then Nero, the moſt cruel of men, and their bitter perſecutor. The reaſon is obvious. The Chriſtians were but a few, and the conſtitution much older than their new ſect, as it was then called. To redreſs grievances, and reform the ſtate, was the buſineſs of the majority, who alone had power to make innovations; and any attempt in the Chriſtians, however juſt, might have been conſtrued into ſedition, and would probably have been productive of more evil than good.

BUT it would be abſurd to argue from thence, as ſome have done, that the apoſtle meant to enjoin a *continued* Submiſſion to Violence; and that a whole people injured might, in no caſe, recognize their trampled majeſty.

THE doctrine of Non-reſiſtance is now ſufficiently exploded; and may it be for ever treated with that ſovereign Contempt, which it deſerves among a wiſe and virtuous people. GOD gave us Freedom as our Birthright; and in his own government of the world he never violates that Freedom, nor can thoſe be his Vicegerents who do. To ſay they are, is blaſpheming his holy name, and giving the lie to his righteous authority. *The Love of Mankind*, and the *Fear of God*, thoſe very principles from which we trace the divine original of juſt government, would lead us, by all probable means, to reſiſt every tyrant to deſtruction, who ſhould attempt to enſlave the free-born ſoul, and oppoſe the righteous will of God, by defeating the happineſs of man!

THIS, however, is to be a laſt reſource; and none but the majority of a whole people, both in wiſdom and force, can determine in what caſes reſiſtance is neceſſary. In the Scriptures, therefore, obedience is rightly inculcated in general terms. For a people may ſometimes imagine grievances which they do not feel, but will never miſs to feel and complain of them where they really are, unleſs their minds have been gradually prepared for ſlavery by abſurd tenets.

FROM what has been ſaid on theſe heads, I hope you will readily confeſs—that as ſoon might the rude Chaos, or jarring atoms of certain phi-

philoſophers, have jumbled into the Order of the univerſe, without the forming hand of the Almighty Architect, as men become fit for ſocial happineſs without Brotherly-Love, the Fear of God, and Regard for juſt Authority.

SUFFER me now to apply what has been ſaid, by earneſtly charging every one of this audience to a conſcientious obſervance of theſe duties; for if there ever was a people, in a more peculiar manner, called to obſerve them, we who inhabit theſe colonies are that people. Being yet in our infancy, and ſurrounded with reſtleſs enemies, our ſtrength, our ſucceſs, and our future glory, depend upon our truſt in God, our love and unanimity among ourſelves, and obedience to that authority, which is neceſſary to collect our ſcattered rays, and pour them, with conſuming force, upon the heads of our proud foes.

I SHALL not, at preſent, ſtay to exert you farther to the firſt of theſe duties; Truſt in God. It is the buſineſs of all our Preaching; and the government of this province appeared of late ſo ſenſible of our entire dependence for victory upon the Lord of Hoſts, that a day of public humiliation, to implore his aid and direction, was enjoined in terms that might do honor to any government. On that occaſion, you heard how vain are all the inventions of men, when they ſeek not counſel of the moſt High. You heard how the Mighty have fallen,

and how weak their boaſted ſtrength has been found, when they did not reſt upon the living God.

What remains then, is to charge you, and I am bound to charge you, to a ſovereign regard for your civil Conſtitution, and the juſt authority of your King. Without this we ſhall be as a body without a head, our ſtrength uncollected, and ourſelves an eaſy prey to every invader. And ſurely, if it be a duty in all caſes for ſubjects to honor a king, veſted with legal authority, and to ſupport him in defence of that conſtitution they have choſen to be governed by, how much more muſt this be a duty to the beſt of kings, and beſt of conſtitutions! A king who is the father of his people, and the firſt friend of liberty! A conſtitution which is founded on common conſent, common reaſon, and common utility; in which the governing powers ſo admirably controul, and are controuled by, each other, that it has all the advantages of all the ſimple forms, with as few of their inconveniencies as can be expected amidſt the imperfections of Things human.

In a diſcourſe calculated to render our benevolence as diffuſive as light or air, it would ill become me to run into invectives, even againſt our worſt enemies. But can we look round this great globe, and ſee ſuch an immenſe majority of our ſpecies crouching under the galling yoke of a few human monſters; unmanned, ſunk in miſery

ſery and baſeneſs, their ſpirits broke, and a ſettled gloom in their countenances; can we ſee this, and not adore that Liberty which exalts human nature, and is productive of every moral excellence? Can we mark the deſolating progreſs of ſlavery, or behold her gigantic approaches even towards ourſelves, and not be alarmed and enflamed? and not feel the *Spirit of the Free* ſtirring within us?

To dream of accommodations with a perfidious nation, by leagues or imaginary lines, extended from claim to claim along a champaign country, is the height of folly. So oppoſite our views, ſo rooted their hatred, that unleſs the boundary between us be ſuch as nature has fixed, by means of impaſſable mountains, ſeas, or lakes, one continent cannot hold us, till either one ſide or the other ſhall become ſole maſter.

Should it be our ſad lot to fall under the dominion of ſuch a haughty foe, farewel then, a long farewel, to all the happineſs reſulting from the exerciſe of thoſe virtues which I have been recommending, from the text, as the true ſupport of ſociety!

With regard to Brotherly-Love, how, alas! in ſuch circumſtances, ſhould we flouriſh, or be happy in the exerciſe of it? What love, what joy, or what confidence can there be, where there is no community; where the will of one is law; where injuſtice and oppreſſion are liberty; where to be virtuous is a crime; where to be wiſe and honeſt

honeſt are dangerous qualities; and where miſtruſt, gloom, diſtraction and miſery are the tempers of men?

As to piety, or the Fear of God, what rational exerciſe of devotion could we propoſe in a religion obtruded upon our conſciences? A religion that muſt give us dark and unfavourable notions of the Deity, by making uſe of his holy name to juſtify oppreſſion, and ſanctify unrighteouſneſs! A religion, in ſhort, that muſt be abhorred by men of good nature for its many cruelties; by men of virtue for its indulgences of immorality; and by men of gravity and ſound philoſophy, for its abſurd pageantry, and ſad degeneracy from its once pure inſtitution, by the bleſſed Jeſus and his holy apoſtles!

And laſtly, what joy could we look for in Honoring the King? A king whoſe dominion over us would be founded in violence and blood! whoſe reign would be a ſtanding war againſt our ſouls and bodies, againſt heaven and earth!

Surely the moſt diſtant thoughts of theſe dreadful calamities would alarm every perſon who had not drank in the very laſt dregs of ſlaviſh principles. And ſhall we, whoſe ſouls have been taught to exult at the ſacred ſound of liberty, not be rouſed, animated and enflamed, by our preſent danger, to ſecure a treaſure which includes in it almoſt every human felicity? Things of inferior concern may be adjuſted at another ſeaſon; and thoſe who pretend

to

to the greateſt public ſpirit, ſhould be the firſt to give a proof of it, by turning their attention to the main chance, at a juncture when our ſtrength and ſucceſs ſo evidently depend on unanimity and immediate action. Is this a time for diſſenſions about matters of trivial moment, when the very vitals of Liberty are attacked, which, once gone, may never be recovered? Is this a time to decline toils, or dangers, or expence, when all lies at ſtake, for which a wiſe man would chuſe to live, or dare to die!

In times paſt, when Liberty, travelling from ſoil to ſoil, had deſerted almoſt every corner of the world, and was prepared to bid an everlaſting adieu to her laſt beſt retreat, the *Britiſh Iſles*; our great Forefathers (whoſe memories be bleſt) anticipating her departure, came into theſe remote regions. They encountered difficulties innumerable. They ſat down in places before untrod by the foot of any chriſtian, fearing leſs from Savage beaſts and Savage men, than from Slavery, the worſt of Savages. To preſerve at leaſt one corner of the world, ſacred to liberty and undefiled religion, was their glorious purpoſe. In the mean time the ſtorm blew over, and the ſky brightened in the mother-land. Liberty raiſed her drooping head, and trimmed her fading laurels. Halcyon-days ſucceeded, and their happy influence extended even into this new world. The colonies roſe and flouriſhed. Our fathers ſaw it, and rejoiced. They

begat

begat ſons and daughters, reſigned the proſecution of their plan into our hands, and departed into the manſions of reſt——

But lo! the ſtorm gathers again, and ſits deeper and blacker with boding aſpect! And ſhall we be ſo degenerate as to deſert the ſacred truſt conſigned to us for the happineſs of poſterity? Shall we tamely ſuffer the peſtilential breath of Tyrants to approach this garden of our fathers, and blaſt the fruits of their labors?

No—ye illuſtrious ſhades, who perhaps even now look down with anxiety on our conduct! we pronounce, by all your glorious toils, that it ſhall not, muſt not, be! If we are not able to make thoſe who mourn in bonds and darkneſs round us, ſhare the bleſt effects of liberty, and diffuſe it through this vaſt continent, we will at leaſt preſerve this ſpot ſacred to its exalted name; and tyranny and injuſtice ſhall not enter in, till the body of the laſt *Freeman* hath filled up the breach——

Spirit † of ancient Britons! where art thou? Into what happier region art thou fled, or flying? Return, Oh return into our boſoms! expel every narrow and groveling ſentiment, and animate us in this glorious cauſe! Where the voice of public virtue and public liberty calls,

† This was preached, when General Braddock was carrying on his expedition to the Ohio; and when that ſpirit, which has ſince been ſo much for the honor of many of our colonies, had ſcarce begun to exert itſelf,

thither

thither may we follow, whether to life or to death! May theſe ineſtimable bleſſings be tranſmitted ſafe to our poſterity! and may there never be wanting champions to vindicate them againſt every diſturber of human kind, as long as there ſhall be found remaining of all thoſe who aſſume the diſtinguiſhed name of Britons, either a tongue to ſpeak, or a hand to act!

As for you, my brethren, on whoſe account we are now aſſembled, let me intreat you to give your enemies no handle to accuſe you of irreligion, or want of public ſpirit. Promote virtue, diſcourage vice, and be diſtinguiſhed only by ſuperior ſanctity of manners. Purſue your private callings with induſtry and honeſty. Be faithful to your promiſes, and let no rude guſt of paſſion extinguiſh that candle of Brotherly-Love, which ſhould illuminate your ſouls, and is the glory of your nature.

If you act thus, you ſhall be as a building, founded on everlaſting pillars; fair to the ſight, and never to be ſhaken! So ſtrongly ſupported, ſo firmly united, ſo nobly adorned, is that Society which is ſupported, united and adorned by Wiſdom, Strength and Beauty; that Wiſdom which is the Fear of God, and Practice of Righteouſneſs; that Strength which is Love, the Cement of ſouls, and Bond of Perfectneſs; and that Beauty which is inward Holineſs, and an entire freedom from the turbulence of paſſion!

Now

Now, to Him who is able to keep you from falling, and conduct you ſafe to thoſe happy manſions, where peace, joy and love eternal reign, be aſcribed, as is moſt due, by men on earth and ſaints in heaven, all praiſe, power, glory, and dominion, for ever and ever!

DIS-

DISCOURSE III.

Hardneſs of Heart and Neglect of God's merciful Viſitations, the certain Forerunners of more public Miſeries; applied to the Colonies, in a parallel between their ſtate and that of the Jews in many remarkable Inſtances.

PREACHED

On the Public Faſt, appointed by the Gogernment of PENNSYLVANIA, May 21, 1756.

AFTER acquainting the Reader that this Diſcourſe was firſt delivered, when the Province was groaning under all that load of Miſery, which was the Conſequence of Braddock's Defeat and the Inroads of the French and Savages on our diſtreſſed and helpleſs Frontiers, any Apology for the matter or manner of it would be needleſs.

JEREMIAH viii.

V. 7. *Yea, the Stork in the Heaven knoweth her appointed times, and the Turtle and the Crane and the Swallow obſerve the time of their coming, but my people know not the Judgment of the Lord.*

8. *How do you ſay, We are wiſe, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the ſcribes is vain.*

9. *The wiſe men are aſhamed, they are diſmayed and taken; lo, they have rejected the word of the Lord, and what wiſdom is in them?*

10. *Therefore will I* give their wives unto others, *and* their fields to them that ſhall inherit them. *For every one, from the leaſt even unto the greateſt, is given to covetouſneſs; from the prophet even unto the prieſt, every one dealeth falſely.*

11. *For they have healed the hurt of the daughter of my people ſlightly, ſaying, Peace, Peace, when there is no Peace.*

BRETHREN,

WE are this day aſſembled, on one of the moſt ſolemn and intereſting occaſions, that we have ever beheld. We are called, by the authority of government, to proſtrate ourſelves before the almighty God, in humble confeſſion of our manifold offences, both public and private; to implore forgiveneſs, and grace for amendment; to offer up our praiſes

and thanſgivings for our deliverance from the fury of wide-ſpreading earthquakes; and to beſeech him in mercy to avert thoſe other awful judgments that now hang over us, threatening the ſubverſion of all that is near and dear to us, as Britons and as Proteſtants.

RISING up to addreſs you, on ſuch an important occaſion, it will become me to ſpeak with the utmoſt freedom; and I am ſure you yourſelves would diſapprove a timid or faint execution of this day's duty. You know the condemnation of the falſe Prieſts in the text, "who healed the hurt of the daughter of God's people ſlightly, and cried Peace, Peace, when there was no Peace." You know alſo that the Lord hath pronounced—"If thou ſpeak not to warn the wicked from his way, that wicked man ſhall die in his iniquity; but his blood will I require at thy hands." You have moreover heard the fate of the prophet Jonah, who vainly imagined to flee from the face of the living God, and avoid the execution of perilous duty. The very elements fought againſt him; the Whale of the ocean vomited him back on dry ground; and there his willing feet learned to purſue his Maker's will, and never again to wander from his way.

THE explanation of duty is a weighty charge, and it becomes thoſe who are entruſted with it, to ſuit themſelves to times and ſeaſons, and to try every method of making impreſſions in favour

vour of God and Goodneſs. Sometimes the Lord condeſcends to manifeſt himſelf in peculiar acts of mercy and loving-kindneſs; and then the hearts of men are to be won to gratitude by rapturous views of his eternal goodneſs. Sometimes again, he thinks fit to viſit in terror and judgment, earthquakes, peſtilence, famine, ſword, and the like; and then his ſervants are to forego their uſual methods of addreſs, and aſſume a ſevere and bolder note.

I WOULD be far from multiplying Judgments, or magnifying into that claſs what may poſſibly be but the common reſult of things. But, on the other hand, to deny God's particular providence, and the occaſional exertions of his power in an extraordinary manner, to anſwer extraordinary purpoſes in his moral dealings with free agents, would be to exclude him from the immediate government of that world which he has made.

THE hiſtory of all ages may convince us that he has often interpoſed to over-rule particular events, both in Judgment and Mercy; and to you who believe his ſacred word, arguments on this head would be unneceſſary. I, therefore, proceed to the main buſineſs of this diſcourſe, and therein ſhall purſue the following method:

FIRST, I ſhall give ſome account of the ſtate of the Jewiſh nation, with reſpect to thoſe vices which drew down the judgments denounced in the text.

SECONDLY, I ſhall give ſome account of our own ſtate by way of parallel, and conclude with an application of the whole to the buſineſs of the preſent day.

As to the vices of the Jewiſh nation, they are ſo fully and pathetically deſcribed, in the preceeding chapters, by this prophet, who was one of the moſt zealous of God's ſervants, that I cannot forbear laying a few of the verſes before you. I am ſure, they are too plain to ſtand in need of a comment.

HAVING, in the firſt chapter, publiſhed his high commiſſion, he proceeds with a noble and exalted vehemence, in the cauſe of his God, to expoſtulate with the people for their ungrateful returns to all the divine favours. He earneſtly exhorts them to repent while the door of mercy was yet open, and ſtrives to work upon them by every poſſible motive. In caſe of their compliance, he propoſes to their hopes the moſt alluring rewards. In caſe of their neglect, he alarms their fears with a proſpect of the moſt dreadful puniſhments.

BUT let us hear himſelf. Standing forth as the meſſenger of the great Jehovah, in the midſt of his people, burning for their good, and deeply labouring with the vaſt weight of his ſubject, he proceeds as follows, in the adorable name of his maker——

"THEN † ſaid the Lord unto me—Out of

† Chap I.

the

the north an evil ſhall break forth upon all the inhabitants of this land; and I will utter my judgments againſt them touching all their wickedneſs, who have forſaken me."

"Go † cry in the ears of Jeruſalem, ſaying, Thus ſaith the Lord, I remember the kindneſs of thy youth, when thou wenteſt after me in the Wilderneſs, in a land that was not ſown. Iſrael was (then) Holineſs unto the Lord and the firſt fruits of his increaſe. And what iniquity have your fathers (or you now) found in me that you are gone far from me, neither ſay where is the Lord that led us through the wilderneſs, thro' a land of deſarts, in which no man dwelt? I brought you into a plentiful country, to eat the fruits thereof. But, when ye entered in, ye defiled my land, and made my heritage an abomination. And the prieſts ſaid not, Where is the Lord?"

Now let me plead with you, Oh my people! Paſs over "the iſles of Chittim; ſend unto Kedar," and all the country round about, "and ſee if there be ſuch a thing" as this. Have theſe "nations changed their Gods, which yet are no Gods?" But my people have been more fooliſh ſtill. "They have changed their Glory for that which doth not profit. Be aſtoniſhed at this, O ye heavens, and be ye horribly afraid! For my people have committed two evils. They have forſaken me the fountain of living waters, and

† Chap. II.

hewn out for themſelves ciſterns, broken ciſterns, that can hold no water."

Now, for theſe iniquities of Iſrael, "The young lions have roared upon him: They have made his land waſte; his cities are burnt, without inhabitant. The children of Noph and Tahapanes have broken the crown of thy head. I have ſmitten your children, and they have received no correction. The * ſhowers have been with-holden, and there hath been no latter rain; but thou refuſedſt to be aſhamed. Upon every high mountain, and under every green tree, thou haſt played the harlot. And yet after all theſe things, I ſaid return, O thou backſliding Iſrael; for I am merciful, ſaith the Lord, and will not keep anger for ever. I will take you, one of a city and two of a family, and bring you to Zion; and will give you paſtors according to my heart, who ſhall feed you with knowlege and underſtanding."

Thus far the prophet, in a tender and affectionate ſtrain, hoping to win and to allure his people to repentance. But finding all arguments of perſuaſion ineffectual to move their hardened hearts, he ſoon afterwards aſſumes the voice of terror and judgment, and breaks forth in the deepeſt agitation of ſoul, on a nearer view of that ruin which he ſaw ready to involve them.

* Chap. III.

"My

"My * bowels! my bowels! I am pained at my very heart; my heart maketh a noiſe within me; I cannot hold my peace, becauſe thou haſt heard, O my ſoul, the Sound of the Trumpet, the alarm of war. Deſtruction upon deſtruction is cried, for the whole Land is ſpoiled---I have heard a voice as of a woman in travail, and the anguiſh of her that bringeth forth her firſt child; even the voice of the daughter of Zion, that bewaileth herſelf and ſpreadeth forth her hands; ſaying, Woe is me now, for my ſoul is wearied becauſe of Murderers!"

"A † LION out of the foreſt ſhall ſlay my people. A leopard ſhall watch over their cities, and every one that goeth out thence ſhall be torn in pieces. I will bring a nation upon you from far, O houſe of Iſrael. It is a mighty nation whoſe language thou knoweſt not; a people ‖ that cometh from the north country; riſing up from the ſides of the earth; who lay hold of the bow and the ſpear; whoſe voice roareth like the ſea; who are cruel and have no mercy; at whoſe fame your hands ſhall wax feeble, § and they ſhall eat up thine harveſt, and thy bread, which thy ſons and thy daughters ſhould eat."

"AND when it ſhall be ſaid, Wherefore doth the Lord theſe things unto us? You ſhall anſwer—Like as ye have forſaken me and ſerved ſtrange Gods in your own lands; ſo ſhall ye ſerve

* Chap. IV. † Chap. V. ‖ Chap. VI. § Chap. V.

ſtrangers in a land that is not yours. For, fear ye not me, ſaith the Lord? Will ye not tremble at my preſence, who have placed the ſand for the bound of the ſea, by a perpetual decree that it cannot paſs it? But this people are more unruly than the ſea itſelf." "They are revolted and quite gone. As a fountain caſteth out her waters, ſo Jeruſalem caſteth out her wickedneſs"—* "They truſt in lying words; ſaying the temple of the Lord, the temple of the Lord! They ſteal, they murder, they commit adultery, and ſwear falſely and walk after other Gods; and then they come and ſtand before me in this houſe, which is called by my name;" as if the bare profeſſion of religion would juſtify them in "all theſe abominations—But I will caſt them out of my ſight, as I have caſt out all their brethren, even the whole ſeed of Ephraim. Therefore, pray not thou for them; neither lift up cry nor prayer for them, neither make interceſſion to me; for I will not hear thee—They† ſlide back by a perpetual back-ſliding; they hold faſt deceit, they refuſe to return;" they are even more ſtupid than the brute creation——

"For the ſtork in the heaven knoweth her appointed times, and the turtle and the crane and the ſwallow obſerve the time of their coming; but my people know not the judgments of the Lord," nor regard the merciful viſitations of my power! Why, then, ſhould they ſay "we are

* Chap. VII. † Chap. VIII.

Wiſe,

Wiſe, and the Law of the Lord is with us? Lo, certainly in vain made he it, and the pen of the ſcribes is vain." Where is their wiſdom, when the very fowls of the air reproach them with folly; obſerving the times and the ſeaſons; while this people is deaf to all the calls of my providence. They boaſt that my "Law is with them," and value themſelves upon the many exalted privileges which I have given them. But what do theſe avail, unleſs to encreaſe their guilt? The Law is become as a dead letter, when it produces no effect upon the life and morals. In vain have I given it to them, and the pen of their ſcribes has preſerved it in vain. For where are its fruits? Look at thoſe who are called Wiſe Men. Behold, "they are aſhamed; they are diſmayed; they are taken;" All their ſchemes are unſucceſsful. "There is no wiſdom in them;" and how ſhould there be any, ſeeing, "they have rejected the word of the Lord," which is the only foundation of all wiſdom? They are all corrupt; "from the leaſt even to the greateſt they are given unto covetouſneſs;" and, what is worſt of all, the very prieſts and prophets, who ſhould probe the ſore to the bottom, are content with ſome tranſient or ſuperficial cure. "They heal the hurt ſlightly," and leave it ready to break out again the next moment. They are either as corrupt as the reſt; or, from ſordid views of popularity, they are afraid to ſtem the torrent.

Rather

Rather than offend, by an honeſt diſcharge of duty, they ſtoop to ſooth the people in their folly. Inſtead of proclaiming the true doctrines of everlaſting peace and ſalvation, they treacherouſly proclaim falſe peace, where there is no peace to be found.

SEEING, then, ſuch is their ſtate that all remedy is deſpaired of, and they wholly refuſe to be inſtructed by all that has happened to them; what remains but a fearful looking for judgment and fiery indignation?—"My † Soul ſhall depart from them. Jeruſalem ſhall be made deſolate, a land not inhabited —*I will give their wives to others, and their fields to them that ſhall inherit them*"——

TREMENDOUS threatening! which was ſoon afterwards fulfilled, and is now recorded for our admonition. And Oh! that we may be enabled to make a right uſe of it; bringing it home to our hearts and our boſoms, in the preſent dubious ſtate of our affairs; admiring and adoring that divine goodneſs, which thus calls us to avoid our own deſtruction, by placing before us the errors and example of others!

THE bounds which I have preſcribed to this diſcourſe would not permit me to enter into a more particular account of the Jewiſh nation; but the verſes which I have ſelected are ſufficiently expreſſive of their ſtate and character, previous to their falling under thoſe deſolating

† Chap. VI.

judgments,

judgments, which the Lord thought fit do denounce againſt them in the text.

It remains, then, that we now proceed to make ſome enquiry into our own ſtate by way of parallel; which was the Second thing propoſed.

In doing this, let us follow the words of ſoberneſs and truth; equally abſtaining from vain ſcepticiſm on the one hand, and weak credulity on the other; neither arrogating to ourſelves virtues which we have not, nor terrifying ourſelves with vices, to which our conſciences may yet be happily ſtrangers. I grant that prophecies are now probably ceaſed, and theſe verſes may have had their accompliſhment. But their ſpirit and meaning ſtill remain; and the ſame cauſes will produce the ſame effects in every age. If, therefore, we find any ſimilitude in them to our own ſtate at preſent, we cannot be unaffected at the conſequences; and we muſt be blind indeed, if we ſo far flatter ourſelves as to think there is none. On the contrary, is it poſſible to read them, without imagining that we hear our heavenly Father kindly addreſſing a great part of them to ourſelves, with little variation of words, in the manner following?

Oh *Britons* and *Proteſtants!* I remember, ſaith the Lord, the days of your youth, "when you went after me in the wilderneſs, in a land that was not ſown. You were then holineſs to me and the firſt fruits of my increaſe." I brought you

you forth into this remote country, as an infant people, as a choſen ſeed; purpoſing, through you, to extend my kingdom to the uttermoſt parts of this American world. "You have heard with your ears and your fathers have told you the noble works that I did in their days, and in the old time before them."

I PROTECTED you through the dangers of the ocean, and preſerved "you in a land of deſarts. I bade the ſolitary place be glad through you, and the deſart itſelf to rejoice and bloſſom as the roſe." When you were but a weak and helpleſs people, I made the Heathen your friends, who had power to deſtroy you. "I gave you a plentiful country, and bade you eat the fruits thereof"—You then ſaw that "this was my doing," and, in thoſe early days, were not aſhamed to confeſs that "the right hand of the Lord had brought mighty things to paſs." When you looked back on the dangers you had eſcaped, your grateful ſouls were lifted up in praiſes to me, who ſpoke the fierce ocean into peace around you, and made the gloomy wilderneſs become the cheerful abode of men. When you ſaw the bounteous earth bring forth her willing encreaſe, you acknowleged "that your lines had fallen in pleaſant places; yea, that you had received a goodly heritage."

BUT you had not long entered in before "ye defiled my land, and made my heritage an abomination." I gave you Plenty; but Plenty begat

gat Eaſe; and Eaſe begat Luxury; and Luxury introduced a fatal corruption of every good and virtuous principle; inſomuch that you forgot the very hand from which you received all things. You forgot to ſay, "Where is the Lord" that hath done ſo much for us? Or where is he that brought us through the fierce ocean, that made the heathen our friends, that protected us in the wilderneſs, and cauſed the deſart around us to ſmile?

For the ſpace of an hundred years (a period of happineſs which no nation before you could ever boaſt of) my patience bore with you, while you enjoyed a continual proſperity; being almoſt entirely ſtrangers to the "ſound of the trumpet, the alarm of war, and the ſight of garments rolled in blood." But, in proportion to my mercies, has your guilt encreaſed. You have become more and more forgetful of me, and of the exalted privileges I called you to enjoy.

"Pass over the Iſles of Chittim; ſend unto Kedar, and ſee if there be any ſuch thing as this." Look through all the countries of your Popiſh and Heathen neighbours; and ſee if the former have changed their Superſtition, or the latter "their Gods, which yet are no Gods!" Such a change would have been wiſdom in them; but what have you done? "You have even changed your glory for that which doth not profit! Be aſtoniſhed at this, O ye heavens!

and

and be ye horribly afraid; for this people have committed two evils," and have been guilty of double fooliſhneſs! They have neglected the exerciſe of their holy Proteſtant Religion, truſting to the lying vanities of this life; "and have forſaken me, the fountain of living waters, to hew out for themſelves ciſterns, broken ciſterns that can hold no water." In the midſt of light they have choſen darkneſs, and corrupted their children by their ſad example.

I HAVE warned you once for theſe things, and twice have I ſpoken unto you, ſaith the Lord; but you have neither kiſſed my rod, nor humbled yourſelves under my chaſtiſements. "The ſhowers have been with-holden and there hath been no latter rain; yet you have refuſed to be aſhamed. My Judgments have been abroad upon the earth, but you have not learned righteouſneſs."

WHEREFORE, the young Lions from the foreſt have roared upon you. They have made your land waſte, and your cities are burnt, without inhabitant. The children of Noph and Tahapanes have † broken the Crown of your head." I have let the ſavages of the woods looſe upon you. They rage in all your borders. Your

† This is otherwiſe rendered "feed on thy Crown." But, however it be underſtood, the words, and the whole deſcription that follows, are too remarkable not to bring to our mind all the horrors of an Indian war, and the deteſtable cuſtom of ſcalping, or cutting off the skin of the head, to be ſold for a price.

country is depopulated, your villages burnt up, and thouſands of your miſerable brethren, tortured, murdered, or carried into barbarous captivity. "Deſtruction upon deſtruction is cried, for the whole land is ſpoiled." The voice of lamentation is heard, as of a woman in travail; even the voice of your bleeding country, "that bewaileth herſelf, and ſpreadeth forth her hands; ſaying, Wee is me now, for my ſoul is wearied becauſe of Murderers.—I have ſent a nation upon you from afar, whoſe language you know not; a mighty nation from the north country; riſing up from the ſides of the earth; that lay hold on the bow and the ſpear; whoſe voices roar like the ſea; who are cruel and have no mercy; at whoſe fame your hands wax feeble, and one ſays to another, go not out into the field, nor walk by the way, for the ſword of the enemy is on every ſide, and whoſoever goeth out ſhall be torn in pieces. And behold! they eat up your harveſt and your bread, which your ſons and daughters ſhould eat; and they eat up your flocks and your herds and your vines and your fig-trees; and they impoveriſh your fenced cities wherein you have put your chief truſt."

And ſhould any one ſay, Why doth the Lord theſe things to his people? This ſhall be your anſwer. Like as ye have forſaken me, and ſhewn yourſelves unworthy of your holy religion and exalted privileges, ſo I have forſaken you, and delivered you over to be chaſtiſed with an iron

iron rod by theſe your fierce enemies. For will ye not fear me, ſaith the Lord, who have done ſo great things in your behalf? Will ye not tremble at my preſence, whom earthquake, fire, and ſtorm, and all the elements obey? Why will ye truſt in lying words, ſaying "The temple of the Lord, the temple of the Lord;"—we are Britons, we are Proteſtants? What ſignify theſe names, when you have forgot the cauſe of your country, and made your religion a reproach among the Heathen around you? Will ye ſteal, will ye commit adultery, will ye defraud, will ye walk after covetouſneſs, will ye profane my name, will you diſregard my righteous judgments, will you remain indifferent to the preſervation of your ineſtimable privileges; and then will ye come and ſtand before me, in my houſe which is called by my name, and ſay we are Britons, we are Proteſtants, as if this would juſtify you in all theſe abominations?

THE very fowls of the heaven act a more conſiſtent part than you. They obſerve the ſigns and the ſeaſons which the Lord hath appointed for them. But you have neither regarded my former judgments, nor have my latter more ſevere ones awakened your attention, and made you wiſer. Even in the very ſight of "Sinai's burning mount;" in the midſt of the moſt complicated miſeries; when blood and deſolation are all around, you have neither reformed your lives, nor regarded the diſtreſs of your country.

An

An evil ſpirit of unbelief hath gone forth among you, ſetting every preſent danger at a diſtance. You have refuſed to "play the man for the cities of your God," or to defend that glorious plan of public happineſs delivered down to you by your fathers. Strifes, diſcords, hatred, uncharitableneſs, licentiouſneſs, civil broils, calumnies and contention about trifles, have been uppermoſt in your thoughts; while your moſt valuable and eſſential intereſts have been made a ſecondary concern, or perhaps no concern at all, or the concern only of thoſe who wanted the power to ſerve them.

In ſuch circumſtances what doth it ſignify to ſay "The Law of the Lord is with us;" we are a diſtinguiſhed people; ours is the reformed Religion, and ours the enjoyment of civil Liberty? Were you truly ſenſible of the immenſe value of theſe ſupreme of bleſſings, your practice would have been conformable; and your ſouls would have been enflamed with all the ardors of the brave, on the leaſt approach of danger towards them.—You likewiſe ſay, you are wiſe; and boaſt of your ſuperior improvements. But what marks of this can you ſhew? Even the Heathens themſelves have outdone you in wiſdom and ſtratagem. Your armies flee before them; your wiſe men are confounded; none of their devices proſper; ſeeing they have rejected the Lord, and have not ſought council of the moſt high.

WHAT, then, will be the end of theſe things? Hear it now from that wiſdom which cannot err. "Unleſs you repent and return and amend your ways, the ſoul of the Lord will utterly depart from you. *He will give your wives to others, and your fields to them that ſhall inherit them.*"

THUS, my brethren, we ſee a ſtriking ſimilitude between us and the Jews in many ſtrong and capital inſtances; and I am perſuaded you will not think the picture exaggerated. Within the ſhort period of one year, how many marks of God's dealing with us have we ſeen? Not to mention exceſſive droughts, earthquakes, and other omens of his wrath, the troops ſent to our protection have been moſt miſerably defeated, and ſuch ſcenes of barbarity, horror, and deſolation have enſued, as human nature ſhudders to recount, and hiſtory can ſcarce parallel!

YET what have we profited by all this? Has it humbled us under our ſins? Has it brought our civil diſcords to an end? Or has it eradicated thoſe abſurd principles of government that have brought our country to the brink of ruin? On the contrary, are they not inculcated among us with more zeal and induſtry than ever? Have we not many who have made it their buſineſs to reſtrain the ardor of God's people in their righteous cauſe; to tie up the hands of the king's beſt ſubjects in the hour of extremeſt danger, and cry "Peace, peace, when there is no peace?" Have we not many who

like

like the prophet Jonah in the ſtorm, are gone down to the faſt places, to indulge themſelves in inglorious reſt, when the poor ſhattered bark that carries them along is ready to be ſwallowed up of every wave?

YET I would hope that but ſmall part of this guilt will fall to the charge of the Proteſtant miniſtry of this province. It would not become me, who am even leſs than the leaſt of all God's ſervants, to ſtand forth the accuſer of my brethren, on any occaſion; and, on the preſent, I know many among them who have nobly exerted themſelves in the cauſe of God, their king, and their country. Yet, perhaps, after all, there may be ſome who have been but too complaiſant to favourite vices and opinions. If that ſhould be the caſe, Oh! let them think how great their condemnation will be. For, if the guides be gone out of the way, how ſhall thoſe that follow after be in the ſtraight path? If the miniſters of God's word have once learned to ſtoop to prejudices, or to ſuppreſs one needful truth, either through fear or favour, it is one of the worſt ſymptoms of total degeneracy, and the hopes of reformation are utterly blaſted.

How different a conduct did that zealous preacher of righteouſneſs, the author of my text, obſerve? Though called to his ſacred office when very young, yet he was not awed by the faces of men. He ſcorned either to ſooth them in their folly; or to burn incenſe on the altar

of popular applauſe; or to ſacrifice his virtue and judgment to prevailing errors. He ſets out, in his firſt chapter, with a moſt fervent and enlightened ſpirit, declaring that he had it in charge from the living God to ſpeak to his people, and not to be diſmayed at their faces; for that the ſame God who had called him to be a prophet was able to ſupport him in the execution of his high commiſſion, and had made him as "a defenced city, as an iron pillar, as a brazen wall againſt the whole land," and all its corruptions.

TRUSTING to ſuch a mighty ſupport (and what preacher of righteouſneſs may not truſt to it?) he determined that no temporal conſideration ſhould awe or influence him from his duty. He appeared in the midſt of his people, in the moſt perilous times, not like ſome wild impoſtor, foaming and tearing his own fleſh, but like a prophet of the moſt high God, majeſtically compoſed, and awfully impreſſed with the whole weight of ſacred and important truth. For the ſpace of forty years, he continued a faithful meſſenger of his maker's will; pleading the cauſe of expiring righteouſneſs and trampled virtue, among a back-ſliding people, with an exalted vehemence and unremitting ardor, againſt far greater corruption than we have to ſtruggle with. Ours, I truſt, is not yet total like that of the Jews, for which reaſon I did not carry the ſimilitude quite through; and, although we have many who are ready to tear our names in pieces when-

whenever we mention the cauſe of our country, eſpecially if we are zealous in preſſing home the great duty of Defending our ineſtimable rights againſt a Popiſh and Heathen enemy, yet we have alſo many who have laid the ſtate of their country, and God's dealings with us, deeply to heart. Nay, I hope that even the worſt of us have ſome virtues to put in the balance with our vices; that there is mercy with God for us all, if we earneſtly ſeek it of him; and that the day of our entire deſolation is not yet come! But let us remember that every neglect of his viſitations is an approach towards that fatal day, and that if we continue longer hardened under the preſent ſevere chaſtiſements of his hand, we have reaſon to fear that a worſe thing will befal us.

It is the method of God's providence to bear long with his people, and to try all methods of reclaiming them conſiſtent with their moral agency; ſuch as by reproof, by example, by mercy, and by chaſtiſement. But there is a time when his patience has had its full work, and "* there remaineth no more ſacrifice for ſins." There is a ſtage or criſis in the corruption of nations, beyond which it is as impoſſible for them to ſubſiſt, on any tolerable principles of ſocial happineſs, as for the body to move when the life and ſpirits are fled. It follows, then, that every neglect to improve by God's merciful

* *Heb.* x. 26.

viſitations is an advance to this ſtage, and therefore a fatal ſymptom of approaching ruin.

To offer farther proofs of this would be needleſs. For if there be any meaning in all that I have laid before you; if the words of the text and the whole tenor of ſcripture be of any weight; if the voice of reaſon and the experience of ages be worthy of regard; then it is evident, paſt contradiction, that national vices lead to national miſery. For a holy and juſt God muſt puniſh the flagrant abuſe of his miſeries; and when this abuſe is by a whole people, or the majority of them, the puniſhment may well be expected in this world, ſeeing in the next all the preſent ſocieties of men will be diſbanded. Beſides this, in the very nature of things, a general corruption of the ſeveral members muſt lead to a diſſolution of the whole body.

If we ſearch all the annals of mankind thro', we ſhall find that no people was ever truly great or proſperous, but by ſupporting a ſenſe of liberty, and upholding the majeſty of virtue. Government cannot be maintained on any other principles than juſtice, truth, and ſobriety. Vice is a ſtanding rebellion againſt God and government, and a total ſubverſion of all order and faith and peace and ſociety among men.

Let me, then, my brethren, adjure and beſeech you to improve this day of ſolemn humiliation before the Lord, to thoſe pious purpoſes for which it was ſet apart. Let me call upon you,

you, by every dear and ſacred tie; By all the deliverances which God hath wrought for you; By all the ineſtimable bleſſings which you have received at his hand; By the glory and dignity of your immortal nature; By the ſanctifying graces of his holy ſpirit; By the glorious coming of his everlaſting Son from the boſom of his love; By his adorable plan of redemption and bloody croſs; By the purity of his everlaſting Goſpel and your high calling as Chriſtians; By all that you are, and all that you hope to be; By the ſlender thread of life that ſeparates you from the dark manſions of the grave; By the ſound of the laſt trumpet that will raiſe you to endleſs life; By the ſun in darkneſs and the moon in blood; By Jeſus the Redeemer ſeated on his awful tribunal; By the laſt ſolemn ſentence and an eternity to come—or if theſe glorious and important conſiderations will not work upon you, let me call upon you by your dread of puniſhment and fear of ruin; By all the examples of divine vengeance that have been laid before you; By a regard to your poſterity yet unborn; By the ſighs and diſtreſs of your captivated brethren; and By the groans and miſeries of your bleeding country—repent; be converted from every ſin; humble yourſelves in the duſt before the Lord; cry earneſtly unto him for forgiveneſs through the blood of Jeſus, and ſtedfaſtly purpoſe to walk before him for the future, "in holineſs and righteouſneſs all the days of your lives!"

SUCH a conduct as this will equally entitle you to the character of good chriſtians and good citizens. For whatever we may boaſt of public ſpirit and love to our country, it appears from what has been ſaid, that he, and he only, is the greateſt patriot, and manifeſts the greateſt public ſpirit, who ſupports the majeſty of religion, reverences the laws of his country, and keeps a conſcience void of offence towards God and towards man. And happy is he, of all others moſt happy, whether in a high or low ſtation, who, in the preſent confuſion of our affairs, can lay his hand on his heart, and pronounce that ſuch has been the ſteady tenor of his proceedings. For him there will remain the recompence of the Juſt, when all ſublunary things ſhall have come to an end.

GRANT, O heavenly Father! that ſuch may be the future conduct, and ſuch the final recompence of every one of us here aſſembled before thee. Graciouſly accept this day's imperfect ſervice, and the humble offerings of our praiſe for all thy unmerited mercies; and particularly for having ſaved us from the fury of thoſe raging Earthquakes that have ſo lately whelmed thouſands, perhaps leſs guilty than we, in one ſudden ruin. Strengthen us with thy grace for the performance of thoſe vows of amendment, into which we have now ſolemnly entered. Continue to us the pure light of the everlaſting goſpel, which thy juſtice might well remove from us.

Bring

Bring our civil diſcords and all erroneous doctrines to a ſpeedy end. Hear the cries of our ſuffering and captivated brethren every where, and ſupport them in thy Faith and Fear. Have pity on the general diſtreſs of this country; and Oh! thou whoſe Almighty power can raiſe even the dead from the grave, raiſe up leaders and champions among us for our holy Zion, in this day of peril; that even the bones which thou haſt broken may hear of joy and gladneſs! Inſpire us with a high and commanding ſenſe of the immenſe value of what we are now called to defend; which will be the beſt foundation of true heroiſm and virtue. For could we be once ſo loſt to goodneſs and wiſdom as to apprehend the difference between one religion and another, one ſyſtem of government and another, not worth the price of blood and treaſure, the day of our deſolation would not be far diſtant; and we and our poſterity would ſoon be loſt and blended among the nations around us that know not thee; from which unſpeakable calamity good Lord deliver us to the lateſt generations, for the ſake of our Saviour Jeſus Chriſt! Amen.

DIS-

DISCOURSE IV.

The CHRISTIAN SOLDIER'S DUTY; the Lawfulneſs and Dignity of his Office; and the Importance of the PROTESTANT CAUSE in the Britiſh Colonies.

PREACHED IN

Chriſt-Church, PHILADELPHIA; April 5, 1757.

AT THE DESIRE OF

GENERAL STANWIX,

To the forces under his Command, before their march to the Frontiers. With a PRAYER on the ſame Occaſion.

LUKE iii. 14.

And the Soldiers demanded of him likewiſe, ſaying---Maſter, and what ſhall we do? He ſaid unto them, Do violence to no man, neither accuſe any falſely, and be content with your wages.

THIS chapter contains an account of the preaching of St. John the Baptiſt; who, being called of God in the wilderneſs, and duly commiſſioned for his high office, "came into all the country about Jordan, preaching to the people the Baptiſm of Repentance for the Remiſſion of Sins."

THE more thoroughly to awaken their attention, and evince the neceſſity of his doctrine, he appears in the moſt ſtriking character; being, as was propheſied concerning him, "the voice of one crying in the wilderneſs; prepare ye the way of the Lord; make his paths ſtraight! Every valley ſhall be filled, every mountain and hill ſhall be brought low; the crooked [*places*] ſhall be made ſtraight; the rough ways ſmooth; and all Fleſh ſhall ſee the Salvation of God!"

THESE words allude to a known cuſtom of great kings, who, when they undertook any long journey, were wont to ſend forth their meſſengers before them; proclaiming to the people

ple to make their way plain. Now, as the Jews, at this time, daily looked for the coming of their King or Promiſed Meſſiah, ſuch a proclamation, from ſo extraordinary a perſon, crying out to clear the way, "for that the Salvation of God was at hand," could not fail to excite their curioſity, and intereſt their affections!

EVERY heart was accordingly ſeized with an inſtant hope of beholding the Deſire of Nations; with whom they expected to ſhare crowns and empire and temporal glory. Nay, they began "to muſe in their hearts whether John himſelf were the Chriſt *," or only his fore-runner. In either caſe, they were eager to embrace the baptiſm which he preached; as artful courtiers will ſtrive to recommend themſelves to the graces of an expected Maſter. Hence, "a Multitude of them came forth, to be baptized of him."

JOHN, who ſaw their carnal views, is not too forward in conferring his baptiſm upon them, without duly inſtructing them in the nature and conditions of it. "O generation of vipers! ſays he; who hath warned you to flee from the wrath which is to come?" Nevertheleſs, if you are really deſirous to eſcape it, and to be admitted to the bleſſings promiſed in the Meſſiah, do not deceive yourſelves in thinking that thoſe

* They were, no doubt, ſome time in this ſuſpenſe, before John reſolves them, by telling them that he was not the Chriſt, nor even worthy to unlooſe the latchet of his ſhoes; but that the Chriſt was quickly to follow after him.

bleſſings

bleſſings may be derived to you by inheritance. They are not of a carnal but of a ſpiritual nature. Nor will it avail you any thing to ſay, "we have Abraham to our father;" and are thereby the children of promiſe. For I ſay unto you that unleſs you bring forth fruits meet for repentance; you can by no means inherit thoſe Promiſes—"For God is able of theſe ſtones to raiſe up children to Abraham; and in them ſhall his promiſes be made good, if not in you. And you muſt now, without delay, make your choice.*" "For the ax is already laid to the root of the trees; and every tree that bringeth not forth good fruit is to be hewn down and caſt into the fire."

SUCH an alarming denunciation ſtruck the people with double aſtoniſhment; and they preſſed ſtill more eagerly about John, crying—† "what ſhall we do then;" to eſcape this ruin and obtain this ſalvation? "He anſwered and ſaid unto them, he that hath two coats, let him impart to him that hath none. And he that hath meat let him do likewiſe;" herein ſtrenuouſly recommending the univerſal practice of that diffuſive charity and benevolence, which are a main foundation of moral virtue, and the moſt acceptable ſervice we can render to our adorable Creator!

AMONG others who preſſed forward, on this occaſion, came the Publicans, a ſet of men infamous for their illegal exactions upon the peo-

* V. 7, 8, 9. † V. 10, 11, 12, 13.

ple,

ple, crying--" Maſter, what ſhall we do?" John, who knew their character, ſtrikes boldly at their capital vice; charging them by their hope of ſalvation and their dread of Ruin,—" exact no more than what is appointed you" by law; for how ſhall you begin to be good, till you ceaſe to be unjuſt?

LAST of all came the Soldiers †, " demanding of him likewiſe, ſaying—and what ſhall we do? he ſaid unto them do violence to no man, neither accuſe any falſely, and be content with your wages."

SUCH are the words which were recommended to me as the ſubject of this diſcourſe. And had I been left to my own choice, I could not have ſelected any more ſuitable to my purpoſe. For being delivered by divine inſpiration, on a moſt important occaſion; namely, when the ſoldiers themſelves earneſtly requeſted to know, by what means they might eſcape the threatened fire of God's wrath, and obtain ſalvation through the Meſſiah, we may be ſure they imply in them the fundamental parts of the Chriſtian Soldier's Duty; ſo far at leaſt as relates to that particular character.

I SHALL therefore proceed upon them, in their natural order. With diffidence, however, I enter upon my ſubject. I know many of you to be men of diſtinguiſhed underſtanding; conſcious of the dignity of your own character, and of the

† V. 14.

glorious

glorious cauſe wherein you are engaged. And nothing but your own expreſs deſire, could give me courage to offer my thoughts concerning any part of your duty. But, being invited thereto, I ſhall proceed to the utmoſt of my abilities, as far as the time will permit. And, whatever may be the execution, I can ſafely ſay that I bring with me a heart zealous for the public—and regardful of you!

FIRST, then, the Chriſtian-Soldier is to "do Violence to no man."

THERE are two ſorts of violence which a ſoldier may be guilty of. One is againſt thoſe who are lawfully veſted with command over him. This is commonly ſtiled Mutiny, and is a crime of the moſt atrocious nature; ſeldom to be expiated but by the Death of the offender. And as God is a God of order, it muſt be peculiarly odious to him.

ANOTHER ſort of Violence, which a ſoldier may be guilty of, is againſt his Fellow-ſubjects. This is that violence more immediately meant in the text; the original word there, ſignifying the ſhaking or terrifying a man, ſo as to force money from him through fear. This we find expreſly forbid by the ſpirit of Chriſtianity, under pain of forfeiting the Salvation of God. And we may glory to ſay. that it is alſo forbid by the mild ſpirit of the Britiſh conſtitution!

OUR Soldiery are armed by the laws of their

country, and ſupported by the community; not to command, but to ſerve it; not to oppreſs, but to protect, it. Should they, therefore, turn their ſword againſt thoſe from whom they derive their authority, and thus Violate the juſt rights even but of one Freeman, who contributes to their ſupport---what a complication of guilt would it imply? It would be treachery! It would be ingratitude! Nay, it would be parricide!

As for the tyrants of mankind, let them (belying heaven and pretending an authority from God) lead forth their armed ſlaves to plunder, to harraſs and to deſtroy thoſe to whom they owe protection! Let them fill thoſe lands with Violence and Blood, which they ought to fill with Bleſſing and Joy! "Verily I ſay unto you they ſhall have their reward." For, believe me, ſuch actions are odious to heaven, repugnant to the goſpel; and God will certainly avenge his own cauſe!

HAPPY for us, we rejoice under milder influences! our gracious ſovereign, thro' a long and proſperous reign, has never, in any inſtance, offered violence to the rights of his ſubjects; nor permitted it in his ſervants. The Commanders placed over us, in our preſent diſtreſs, have ſignalized themſelves as patrons of juſtice and lovers of liberty. Though appointed over great armies, among a people long accuſtomed to pro-

profound peace, jealous of their privileges, and ſome of them even unreaſonably prejudiced againſt all Force and Arms; yet they have happily reconciled jarring intereſts, and, with all poſſible care, ſupported the Military, without violating the Civil, power.

As a ſignal inſtance of the harmony ariſing from this conduct, it will be but juſtice to mention you, gentlemen, whom I have now the honor to addreſs. You have been among us for many months. Moſt of you were at firſt but a raw unformed corps; and, from the manner of your being quartered out in ſmall parties among the inhabitants of this city, diſturbances might have been expected. But quite the reverſe has been the caſe. No deeds of Violence have been offered. No complainings have been heard in our ſtreets. Your conduct has done honor to yourſelves, and to thoſe who have the Command our you.

All I ſhall add, then, on this head is, to beſeech you, by your hopes of the Goſpel-promiſes, to perſevere in the ſame dutiful inoffenſive behaviour towards your fellow-citizens, in all parts of your future conduct. And, as you can never be led to deeds of Violence by any authority appointed over you, let it never be ſaid that your own choice or raſhneſs engaged you in them; ſo as to ſubject you to the ſevere and ſhameful puniſhments denounced againſt

them, by the laws of your country in this world, and by the Goſpel of Chriſt in the world to come.

THUS I have endeavoured to give the true meaning of the words "do violence to no man." I know there are ſome who affect to underſtand them in a more unlimited ſenſe; as containing a general prohibition of all Force and Arms whatſoever. But, in this, they are neither warranted by ſcripture nor reaſon. Nay, the very reverſe is evident from the text itſelf.

THE Soldiers, whom Saint John addreſſes, received wages for fighting and bearing arms againſt the enemies of their country. He expreſsly enjoins them to be content with thoſe wages. But this he never would have done, if the ſervice, which they performed as the condition of the wages, had been that identical Violence, which he ſo ſtrongly prohibits in the former part of the verſe. They muſt indeed be very bold, who can charge the ſpirit of God with ſuch a Coutradiction!

BUT the fact is that—to ſupport Juſtice, to maintain Truth, to defend the goods of Providence, to repreſs the wild fury of lawleſs Invaders, and by main force, if poſſible, to extirpate oppreſſion and wickedneſs from the earth, has never been accounted Violence in any language or country. On the contrary, it is duty to the public, and mercy to thouſands!

If Society is of God's appointment, every thing eſſential to its ſubſiſtence muſt be ſo too; for he that ordains the end, ordains the means. But how ſhall Society ſubſiſt, if we are to ſubmit to the unrighteous encroachments of every reſtleſs Invader? If we are tamely to be plundered, tortured, maſſacred and deſtroyed by thoſe who covet our poſſeſſions? has God given us his Goſpel, endowed us with reaſon, and made us fit for ſociety, only to put us in a worſe condition than the roaming Savage, or the Beaſt of prey?

We all allow, in common caſes, that a public Robber may be ſubdued by force or death, if other means fail. We grant alſo that thoſe who invade private property may be compelled to reſtitution at the bar of juſtice. But if independent ſtates have injured us, to what bar ſhall we cite them? who ſhall conſtrain them to appear at our ſummons? or, if they ſhould appear, who ſhall oblige them to abide by the ſentence? open force, then, muſt be the dernier reſort. And ſtrange it is that thoſe who are often ſo litigious in caſes of private right, ſhould affect to be the moſt paſſive in what concerns the rights of the community!

In ſhort, if human ſocieties are inſtituted for any end at all, independent ſtates may not only defend their rights when invaded; but if they are already deprived or defrauded of them, they may demand reſtitution in the loudeſt and moſt

importunate manner; even by calling for it in thunder at the very gates of their enemy. This is often the ſhorteſt and moſt merciful method. Nor is it doing Violence to our neighbours, but juſtice to ourſelves, and to the cauſe of Right, Liberty, Virtue, and public Safety; which would otherwiſe be left unavoidably to ſuffer.

It were indeed ſincerely to be wiſhed that the Goſpel of the bleſſed Jeſus might have ſuch an univerſal influence on the lives of all men, as to render it no more neceſſary to learn the art of war. But alas! this is a degree of perfection not to be hoped for in the preſent ſtate of things, and only to be looked for in the kingdom of univerſal Righteouſneſs. Were all men arrived to ſuch a degree of goodneſs as to render force unneceſſary, then alſo the magiſtracy, the laws, and every thing elſe belonging to particular ſocieties in this world, would be a needleſs inſtitution. But as long as particular ſocieties are of any uſe, ſo long will force and arms be of uſe; for the very end of ſuch ſocieties is to unite the force of individuals, for obtaining ſafety to the whole.

What I have already ſaid will convince every reaſonable perſon that the words---do violence to no man---were never meant as a general prohibition of all force and arms; ſo often neceſſary in this embarraſſed ſcene of things. As for thoſe who from views of intereſt, pretended ſcruples of conſcience, and I know not what prejudices

of

education, ſtill ſhut their eyes againſt the cleareſt light, I do not pretend to offer arguments for their conviction.

If the barbarities that have been committed around them; if the cries of their murdered and ſuffering brethren; if their country ſwimming in blood and involved in an expenſive war—if theſe things have not already pierced their ſtony hearts, and convinced their deluded reaſon, that their principles are abſurd in idea and criminal in practice, I am ſure any thing I might ſay farther, would have but little weight. I ſhall only beg leave to remind them, that they will have this cauſe to plead one day more before a tribunal, where ſubterfuges will ſtand them in no ſtead; and where it will be well if they are acquitted, and no part of the blood that has been ſpilt is required at their hands.

Having found it neceſſary to dwell ſo long on the former part of the text, I ſhall be very brief on what remains.

The Chriſtian-ſoldier is forbid, in the Second Place, to "accuſe any man falſely."

To circumvent, to bear down, or to take away, the character of another, for the ſake of revenge, profit or preferment, is indeed a crime of the moſt unpardonable nature. It ſeldom admits of any reparation, and ſtrikes at the very root of all peace and faith and ſociety among men. Surely, then, among a ſociety of ſoldiers, whoſe ſtrength conſiſts in their harmony, and

whoſe peculiar character is their Honor and Veracity, ſuch a pernicious vice ſhould be diſcouraged in an eminent degree, as tending to their immediate ruin, and odious both to God and Man.

In the Third and laſt place, the Chriſtian-ſoldier is to be content with his wages.

This is alſo a very eſſential duty. Nothing ought to be more inviolable among men than the performance of their covenants. Now, between the Britiſh ſtate and its ſoldiery, there is a covenant of the moſt ſacred nature. They voluntarily enliſt into a certain ſervice for certain wages. Theſe wages are ſufficient for a comfortable ſubſiſtence. The Britiſh government has Mercy in its whole nature, and all its appointments are liberal. The wages of our common ſoldiery are almoſt equal to thoſe of the inferior officers in many other ſervices. Surely then, for them above all others, to be diſcontented with thoſe wages, to neglect the duty annexed to them, or to be faint-hearted in its performance, would argue the higheſt baſeneſs. It would be breach of Faith, breach of honor, and a total want of every generous affection.

Moreover, to be content with one's Wages implies alſo a faithful application of them to the uſes for which they are given. They are not to be ſpent in riot and intemperance, but in keeping the body neat, clean, healthy, and vigorous for the diſcharge of its duty. Naſtineſs and

ſlovenlineſs

ſlovenlineſs in dreſs or behaviour are ſure marks of a mean and daſtardly temper. The man who diſregards the care of his own perſon, which is the Image of his maker, can have neither ſpirit nor grace nor virtue in him. It will be almoſt impoſſible to exalt his groveling Soul to the performance of any great or heroic action.

And as for intemperance in a ſoldier, a vice of more ruinous conſequence cannot well be imagined; or rather it is a complication of all vices. For not to ſay that it generally leads to thoſe acts of Violence, ſo fully mentioned above, it is in itſelf a manifeſt violation of every tie between the Soldier and his country.

The Soldier, by the terms of his enliſtment, conſigns his health, ſtrength, and ſervice to the public, in conſideration of his receiving certain wages. Now for him to ſpend thoſe wages in enervating or deſtroying that very health and ſtrength for which they are given him, would be robbery of the public! nay, deſertion itſelf is not a greater crime; and nothing but the mercy of our laws, in compaſſion to the frailties of human nature, could have made the puniſhment of the one leſs than that of the other. For a ſoldier may as well be found abſent from his poſt, or aſleep on it, as be found on it in a condition which renders him unfit for the duties of it.

In ſhort, diſcontent, ſloth, murmuring and intemperance, have been the bane of many a powerful

powerful army, and have often drawn down the divine diſpleaſure, by giving them up to certain ruin.

Upon the whole then, we may conclude from the text, that the particular duty of chriſtian ſoldiers conſiſts chiefly in—Obedience to thoſe who are appointed to command them; a reſpectful inoffenſive Behaviour to thoſe who ſupport and maintain them; ſtrict Honor and unſhaken Veracity towards one another; Temperance, Sobriety, Cleanlineſs, and Contentment in their private character; and a ſteady, bold and chearful diſcharge of whatever ſervice their King and Country may require of them.

I said that theſe things conſtitute the particular duty of ſoldiers, conſidered as ſuch. But here let it be remembered, that no ſpecial injunctions of this kind to any certain order of men can poſſibly exempt them from the general precepts of the goſpel. Though the text be addreſſed particularly to the ſoldiers, conſidered in that character; yet as they are alſo Men and Creatures of God, they are equally called (in the eleventh verſe for inſtance) to the practice of univerſal benevolence and charity, with the whole body of the people, whereof they are a part, and to whom that verſe is directed.

Thus I have finiſhed what I propoſed from the text.

And now, gentlemen Officers, you will permit me to addreſs the remainder of this diſcourſe more

more immediately to you. I know you love your King and Country. I know you regard thoſe men under your command, and would wiſh to ſee them ſhining in the practice of thoſe virtues which I have been recommending. But yet, after all, this muſt, in a great meaſure, depend upon yourſelves.

If, then, you would deſire to have any tie upon their conſciences; if you would wiſh to ſee them act upon principle, and give you any other hold of them than that of mere command---let me, Oh let me beſeech you, to cultivate and propagate among them, with your whole influence and authority, a ſublime ſenſe of Religion, Eternity, and Redeeming-Love! Let the bright proſpects of the Goſpel of Jeſus be placed full before their eyes; and let its holy precepts be inculcated frequently into their hearts!

But, above all things, let the adorable name of the everlaſting Jehovah be kept ſacred among you! Glorified angels fall proſtrate before it! The very devils themſelves tremble at it! And ſhall poor worms of earth; dependent on a pulſe for every breath of being; ſurrounded with dangers innumerable; marching forth in the very "ſhadow of death;" to-day here, and to-morrow in eternity—ſhall they dare to blaſpheme that holy name, before which all nature bends in adoration and awe? Shall they forget their abſolute dependence upon it for all they have, and all they hope to have?

Alas!

ALAS! when the Name of our *Great Creator* is become thus familiar, and proſtituted to every common ſubject, what name ſhall we invoke in the day of danger? to what refuge ſhall we fly amidſt the various preſſures of life? to whoſe mercy ſhall we lift up our eyes in the hour of death? and into whoſe boſom conſign our ſouls, when we launch forth into the dark precincts of Eternity?

ONCE more, then, I beſeech you, let the name of the Lord be holy among you; elſe have you no ſure foundation for virtue or goodneſs; none for dependence upon providence; none for the ſanctity of an oath; none for faith, nor truth, nor "obedience for Conſcience-ſake."

NEXT to religion and a ſovereign regard to the honor and glory of your great Creator, it will be of the utmoſt importance to cultivate, in yourſelves and thoſe under you, a noble, manly, and rational † Enthuſiaſm in the glorious cauſe wherein you are engaged; founded on a thorough conviction of its being the cauſe of Juſtice, the Proteſtant-cauſe, the cauſe of Virtue and Freedom on earth.

ANIMATED by this ſublime principle, what wonders have not Britons performed? How have they riſen, the terror of the earth; the protectors of the Oppreſſed; the avengers of Juſ-

† The author hopes to be excuſed in the uſe of this word, as here reſtricted and explained. He does not know another, that would convey his idea, to ſubſtitute in its place.

tice,

tice, and the ſcourge of tyrants? How have the ſons of Rapine and Violence ſhrunk before them, confounded and o'erthrown? Witneſs, ye Danube and Sambre, and thou Boyn, crimſoned in blood! bear witneſs and ſay—what was it that fired our Williams and our Marlboroughs to deeds of immortal renown? What was it that ſteeled their hearts with courage, and edged their ſwords with victory? Was it not, under God, an animating conviction of the juſtice of their cauſe, and an unconquerable paſſion for Liberty, and the purity of the Proteſtant faith †?

And do you think now, gentleman, that the cauſe wherein you are engaged is leſs honorable, leſs important; or that leſs depends on the ſword you draw? No, gentlemen! I will pronounce it before Heaven and Earth, that from the days of our Alfreds, our Edwards, and our Henries downwards, the Britiſh ſword was never unſheathed in a more glorious or more divine cauſe than at preſent!

† Never were the noble effects of this ſublime principle ſo conſpicuous as at the glorious battle of the Boyn. Here our great deliverer king William, with a ſmall army, routed a much ſuperior, and perhaps otherwiſe a better one. There was only this difference. The one fought for liberty, for religion, and their country; and were ardent in their cauſe, from a conviction of its juſtice. The other fought in defence of tyranny, having little of their own to loſe, and no ſteady principle to act upon.

Look round you! behold a country, vaſt in extent, merciful in its climate, exuberant in its ſoil, the ſeat of plenty, the garden of the Lord! behold it given to us and to our poſterity, to propagate Virtue, to cultivate uſeful arts, and to ſpread abroad the pure *Evangelical* Religion of Jeſus! behold colonies founded in it! *Proteſtant* Colonies! *Free* Colonies! *Britiſh* Colonies! Behold them exulting in their Liberty; flouriſhing in Commerce; the Arts and Sciences planted in them; the Goſpel preached; and in ſhort the ſeeds of happineſs and glory firmly rooted, and growing up among them!

But, turning from this proſpect for a moment, look to the other hand! direct your eyes to the weſtward; there behold *Popiſh* Perfidy, *French* Tyranny, and *Savage* Barbarity, leagued in triple combination, advancing to deprive us of thoſe exalted Bleſſings, or to circumſcribe us in the poſſeſſion of them, and make the land too ſmall for us and the increaſing multitude of our poſterity!

Oh Britons! O Chriſtians! what a proſpect is this! 'tis odious to the view, and horrible to relate. See, in the van, a ſet of fierce Savages hounded forth againſt us, from their dark lurking places; brandiſhing their murderous knives; ſparing neither age nor ſex; neither the hoary ſire, nor the hopeful ſon; neither the tender virgin, nor the helpleſs babe. Ten thouſand furies

furies follow behind and close up the scene! grim Superstition, lording it over Conscience! bloody Persecution, shaking her iron scourge! and gloomy Error, seducing the unwary soul! while, in the midst, and all around, is heard the voice of Lamentation and Mourning and Woe; Religion bleeding under her stripes! Virtue banished into a corner! Commerce bound in chains, and Liberty in fetters of iron!

But look again, gentlemen! between us and those evils, there is yet a space or gap left! and, in that gap, among others, you stand; a glorious phalanx! a royal † Corps formed by the best of Kings for the noblest of purposes!—formed to be the avengers of Liberty and protectors of justice in this New world!

And now is not my assertion proved? Considered in this light, does it not appear to yourselves that never, from the first of time, was a body of Britons engaged in a more glorious cause than you are at present; nor a cause on whose issue more depends? You are not led forth by wild ambition, nor by ill-grounded claims of right, nor by false notions of glory. But, consigned to you is the happiness of the present age and of late posterity. You wear upon your swords every thing that is dear and valuable to us, as Men and as Christians. And upon your success it depends, perhaps, whether

† This Corps consisted chiefly of the *royal American* Regiment.

the pure religion of the goſpel, ſtreaming uncorrupted from its ſacred ſource, rational, moral, and divine, together with liberty and all its concomitant bleſſings, ſhall finally be extended over theſe American regions; or whether they ſhall return into the bondage of idolatry, and darkneſs of error for ever!

In ſuch an exalted and divine cauſe, let your hearts betray no doubts nor unmanly fears. Though the proſpect may look dark againſt us, and though the Lord may juſtly think fit to puniſh us for our ſins, yet we may firmly truſt that he will not wholly give up the Proteſtant-cauſe; but that it is his gracious purpoſe, in due time, to add to the reformed church of Chriſt, "the Heathen for an inheritance, and the uttermoſt parts of the earth for a poſſeſſion."

Go forth, then, with humble boldneſs, as men conſcious that their deſigns are approved of God. And oh! if perchance your feet ſhall touch thoſe fields that have already drank in the blood of the Slain, and have beheld your brethren expiring in all the variety of woe—gently, oh gently tread among their † uncoffin-

† The body of men to which this diſcourſe was delivered, were expected to have gone directly againſt Fort du Queſne on the Ohio, but were obliged to act only on the defenſive for that year. A great part of them, however, were preſent at the reduction of the place the year following, under Brigadier-General Forbes, who, to his immortal honor, literally fulfilled what is here hinted at. For, having happily got poſ-

ſeſſion

ed bones! drop a tear over their ſcattered aſhes; and give a moment's pauſe for reflexion! It will touch the heart with tenderneſs, and be a fruitful ſource of much uſeful thought. It will give freſh vigor to every arm, and new ardor to every breaſt!

To ſee one of our ſpecies mangled and torn in pieces is horrible! to ſee a Briton, a Proteſtant, our friend, our neighbour, ſo uſed, is more horrible ſtill! but to think that this ſhould be done, not to one but to thouſands; and done in an unguarded hour; and done without provocation; and done with all the aggravation of infernal torture; and done by ſavages; and by ſavages whom we have cheriſhed in our boſom; and by ſavages ſtirred up againſt us contrary to the faith of treaties; and ſtirred up by men

ſeſſion of the Fort in November, 1758, a large part of his army was ſent to Braddock's field on the banks of the Monongahela to bury the ſad remains of the dead that had lain there upwards of three years. This was truly a moving and very ſolemn ſcene; made yet more ſo by the tears of ſundries who had loſt their fathers, brothers and deareſt relatives in that fatal ſpot.

There is an account of ſuch a burying as this in the Roman hiſtory, painted in very moving terms by Tacitus; who tells us, that Germanicus and his ſoldiers, having come near the foreſt of Teutoburgium, where by report the bones of Varus and the legions had lain ſix years unburied, they became poſſeſſed with a tenderneſs to pay the laſt offices to their countrymen. In performing this ſad duty, "no one, ſays he, could diſtinguiſh whether he gathered the particular remains of a ſtranger, or thoſe of a kinſman; but all conſidered the whole as their friends, the whole as their relations, with heightened reſentments againſt the foe."

profeſſing the name of chriſtians—good heaven! what is it? words cannot paint the anguiſh of the thought; and human nature ſtartles from it with accumulated horror!

Rise Indignation! riſe Pity! riſe Patriotiſm! and thou Lord God of Righteouſneſs, riſe! avenge our bleeding cauſe! ſupport Juſtice, and extirpate perfidy and cruelty from the earth! inſpire thoſe men, who now go forth for their King and Country, with every ſpark of the magnanimity of their forefathers! the ſame our cauſe, the ſame be its iſſue! Let our enemies know that Britons will be Britons ſtill, in every clime and age! and let this American world behold alſo thy Salvation; the work of the Lord for his Inheritance! Even ſo; riſe Lord God of Hoſts! riſe quickly! Amen and Amen.

A PRAYER

On the ſame Occaſion.

FATHER of all! Preſerver of all! Judge of all! thou Firſt and Beſt of Beings! all praiſe and glory be aſcribed unto thee, who haſt made us capable of ſeeking and loving thee; and haſt invited us to fly to the throne of thy Mercy for aid and direction in all our undertakings, and deliverance in all our dangers. Surely that heart muſt be loſt to every nobler feeling, that does not ſee and adore thy unſpeakable goodneſs towards the children of men—

We ſee and we adore it, O thou King of Nations! ſtruck with the tranſcendent Majeſty of thy perfections, conſcious of our own unworthineſs, and relying on the merits of thy ever bleſſed Son, we proſtrate ourſelves in the duſt before thy glorious preſence; fearing, yet loving; trembling, yet adoring!

We confeſs, O Lord! that thou haſt done wonderful things for us and for our fathers! thou haſt indeed given us a goodly heritage; and the power of thy glory hath often ſupported us ſignally in the days of our danger. But alas! our ingratitude has increaſed in proportion to thy Mercies, and all ſorts of tranſgreſſions have ſpread themſelves wider and wider among

us. Thou haſt viſited us for theſe things, and ſent thy Judgments upon the earth, but ſtill we have not learned Righteouſneſs; and juſtly might our unworthineſs provoke thee to remove from us our ineſtimable privileges, both civil and religious.

YET ſtill, though we have ſinned againſt heaven and before thee, we will truſt in thy paternal mercy—and we know in what we truſt. Thine ear is not heavy that it cannot hear, nor thy hand ſhortened that it cannot ſave; and there is ſufficiency in the blood of the Redeemer! ſuffer us, therefore, O merciful Father, in this day of our viſitation, to throw ourſelves upon the merits of the ever-bleſſed Jeſus; humbled under thy chaſtiſements; confeſſing and bewailing our paſt offences, both public and private; and beſeeching thy divine grace to revive among us a ſpirit of primitive piety, integrity and virtue!

BUT oh! above all, and as the foundation of all, inſpire us with an awful reverence of thy glorious majeſty. Give us an unſhaken Loyalty to our gracious ſovereign; and a prevailing love and veneration for our excellent Conſtitution, civil and religious! and as often as we are called more immediately to appear in defence of it, O grant that in ſuch a glorious cauſe we may betray no unmanly fears; but act the part of Britons and of Freemen; going forth devoted either to death or to victory; and ſcorning a life

life that is to be purchaſed at the expence of the Proteſtant Religion and our National Privileges!

Bleſs and long preſerve our rightful ſovereign King George! Bleſs his royal family and all his alliances! ſurround him with Counſellors of a true uncorrupted Britiſh Spirit; men ſagacious to diſcover, and ſtedfaſt to purſue, their country's Good. Guard him from all conſpiracies againſt his perſon and government; whether ſecret or more open. May his adminiſtration be ſteady! ſteady in the cauſe of liberty! ſteady in promoting the public welfare! ſteady in oppoſing the enemies of our Zion! and may the gates of hell never prevail againſt it!

For this end, O Lord, give ſucceſs to his arms both by ſea and land, and favour our righteous cauſe! give courage, conduct and integrity to our commanders, and "thoſe who turn the battle from our gates." In a particular manner, bleſs all thoſe who go forth for the Proteſtant-cauſe, in this American World! make them inſtrumental in preſerving among us, and ſpreading abroad to the remoteſt parts of the habitable earth, the precious Bleſſings of Liberty and undefiled Religion. And thou that ſtilleſt the rage of the ocean, and the tumults of the people, ſpeak peace to the rage of our implacable and ſavage foes, and bring this expenſive war to a ſafe and ſpeedy iſſue! May we ſoon be delivered

from all our fears, and peace be reſtored in all our borders.

MAY theſe men here preſent, who now go forth in our cauſe, be returned ſafe to our friendſhip, crowned with triumph and victory; that they and we together may afterwards ſerve and adore thee without fear, in holineſs and righteouſneſs before thee, all the remainder of our days! Hear us, O heavenly father, for thy ſon Jeſus Chriſt's ſake, to whom with thee and the Holy Ghoſt, one God, be the kingdom and the power and the glory, world without end!

DISCOURSE V.

The Duty of praiſing GOD for ſignal Mercies and Deliverances.

PREACHED, September 17, 1758.

On Occaſion of the remarkable Succeſs of HIS MAJESTY'S Arms in AMERICA, during that Campaign.

EXOD. XV. 1.

I will ſing unto the Lord; for he hath triumphed glorioufly.

IF we look back to the records of antiquity, we ſhall find that ſome of the oldeſt and moſt exalted compoſitions of men, are Songs of praiſe and extaſy to their great Creator.

THERE is ſomething in Poetry and Muſic admirably ſuited to divine ſubjects; and it is natural for the ſoul, when ſtruck with any thing ſurprizingly Great, Good, or New, to break forth, beyond the common modes of ſpeech, into the moſt rapturous turns of expreſſion; accompanied with correſpondent attitudes of body and modulations of voice. Even the untutored ſavages around us furniſh ſtriking examples of this.

HENCE it is, that Poetry and Muſic were originally confined to the immediate praiſes of the Deity; and the beſt and wiſeſt men, of all ages, have had recourſe to divine Hymns and ſpiritual Songs, in the effuſions of their ſouls before the almighty Lord of heaven and earth.

ERE yet temples were built, perhaps, or fixed hours of devotion ſet apart; when the voice of Conſcience could be heard, and the buſy ſcenes of art had not yet ſeduced away the attention of man; the great progenitors of our race, as they tended their flocks on from paſture to paſture, no doubt, often felt their hearts rapt into this kind of ſacred extaſy, and poured them forth in unpremeditated ſtrains before the Lord. Whenever they received any ſignal inſtance of Almighty Goodneſs; whenever any ſurpriſing effect of Almighty Power ſtruck their ſight and kindled admiration; that auſpicious moment, they, doubtleſs, embraced and adored the inviſible hand from which the whole proceeded; the hand that formed the earth, the ſun and moon, which they beheld; that hung the clouds in air; that charged their boſoms with treaſures, and bade them drop down in fatneſs to rejoice herb and beaſt and man.

THESE ſublime exerciſes may be conſidered as the expreſs inſpirations of God himſelf, being nothing elſe but the ſecret agency of his grace, through the means of his works, on the hearts of men, in theſe early days of ſimplicity; and, as this was the firſt ſource of Poetry, it were

were to be wiſhed that ſhe had never deſcended beneath her high original. It were to be wiſhed that, among all our other improvements, we had not too much improved away this pure primitive intercourſe, with the Father of Light and Spirits! Yet ſtill, we are to reflect that this is a world of imperfection; and that, as there are advantages, ſo there are alſo inconveniences, incident to every ſtage of its progreſs from original ſimplicity to its laſt ſtate of refinement.

But, to proceed on our ſubject; ſome of the moſt beautiful pieces of divine poeſy are left us by the eaſtern nations, and eſpecially by the Hebrews; with whoſe compoſitions of this kind we are more directly concerned, as they are preſerved for us in our Bibles.

Now, of all that we read there, one of the moſt exalted is the *Song of Moſes*, from which I have taken my text; compoſed in a tranſport of joy, admiration and gratitude, when he beheld the Mighty One of Iſrael divide the great deep, and lead his people thro' on dry ground.

This was a ſubject marvellous indeed, and aſtoniſhing beyond a parallel! At the blaſt of the noſtrils of the God of heaven, the courſe of nature was controuled. The waters divided before the Lord. They left their channel in the heart of the ſea. They were gathered up, on either ſide, wave on wave, heap on heap; and ſtood congealed in liquid mountains at the nod of the Almighty. The Children of Iſrael paſſed through. Immediately the waters cloſed with

irreſiſtible fury. Pharaoh's proud hoſt was covered, overwhelmed, conſumed; as a ſtone that ſinks to the bottom—

"THEN ſang Moſes and the Children of Iſrael this SONG unto the Lord, ſaying (each for himſelf) *I will ſing unto the Lord, for he hath triumphed glorioufly.* The horſe and his rider hath he thrown into the Sea. The Lord is my ſtrength, and my ſong; and he is become my ſalvation. He is my God, and I will prepare him a habitation; my father's God, and I will exalt him. The Lord is a man of war; the Lord is his name!"

IN ſuch ſtrains as theſe did the raptured leader of Iſrael, and all his followers, celebrate the *God of their Fathers*, on their deliverance from the rage of Pharaoh, leaving an example for the imitation of all ages, on the like occaſions; and, indeed, every civilized people, into whoſe hands this Song hath fallen, have been laviſh in its praiſes. Its abrupt and beautiful beginning, its pious and fervent concluſion, and the ſublime ſentiments and grand imagery that prevail through the whole, juſtly render it a divine ſtandard for all compoſitions of the like kind.

IN diſcourſing further from that part of it, which I have taken as my preſent ſubject, two things readily offer themſelves to be done—

FIRST, to enforce the general duty of praiſing God at all times, for his general works of providence; and to point out the good effects thereof on the temper,

SECONDLY,

SECONDLY, to ſhew the particular duty of praiſing him on particular occaſions, for ſignal mercies and deliverances.

THE latter of theſe is what I have now more immediately in view; the former being a main buſineſs of all our Preaching. But a few words, on that head, may not be improper, before we proceed to the other.

THE arguments to enforce the general duty of praiſing God are many and various. Favours conferred demand a return of gratitude; and we can ſcarce think of the man, who, even in his common dealings with men like himſelf, is inſenſible of favours, or returns evil for good, without abominating his character. But how is the guilt of ſuch a conduct encreaſed, when it is towards that Being who gave us life, breath, and all things?

IF we conſider the awful relation in which we ſtand to God, whether as our Creator, our Preſerver, our Redeemer, or our Judge; much do we owe to him! much have we to hope, and much to fear from him! In all theſe relations, he is equally entitled to our warmeſt adoration and praiſe.

WHEN we conſider him as riſing up from his myſterious Eternity, to ſpeak a whole world into being; when, through the eye of faith, we behold him ſeated on the throne of his omnipotence, dealing abroad happineſs to his vaſt family of heaven and earth—Seraphs and Cherubs, Angels and Principalities, Men and living creatures

tures—in proportion to their various capacities to receive it; when we behold him condeſcending to govern the affairs of the univerſe, and carrying on, from the beginning, one great ſcheme of providence for accompliſhing his own divine purpoſes of love towards us; when, for this end, we find him vouchſafing the grace of his holy ſpirit to aid and ſupport the Juſt, and not ſparing even the Son of his boſom to redeem and reſtore the Fallen;——I ſay, when we conſider theſe things, is it poſſible for us to withhold the juſt tribute of our wonder, love, gratitude and adoration?

But, beſides theſe powerful arguments, we are likewiſe to remember that the immediate worſhip of the Diety is undoubtedly the nobleſt and moſt improving exerciſe of our rational nature. The ſoul of man, in this uncertain ſtate of things, is as it were confined from home; and, unleſs when tending towards her center, by contemplating and adoring the great ſource and model of all perfection, ſhe can find no laſting happineſs, but is diſtracted by falſe hopes and falſe fears. There is not in all the univerſe, excepting God, an object capable of fully ſatisfying the intellectual and moral powers of the ſoul; and therefore it behoves her much to ſoar often above this enſnaring maſs of earthly deſires, and to ſtrive for communion with him, who is her ſupreme good.

The beſt of men have found their chief comfort to conſiſt in exerciſes of this kind; and thoſe elevated

elevated flights of the ſoul to God, when thus winged with love, joy and admiration, truly proclaim her divine original, her capacious powers and glorious deſtination for eternity. They expand and ſtrengthen her faculties, improve and exalt the temper, and prepare her for the harmony of heaven!

Now theſe ſacred exerciſes of praiſe to God muſt not be entirely confined to cloſets, and of a private nature. We are likewiſe obliged to praiſe him publickly "in the great congregation, and to reverence him in the aſſembly of his ſaints."

MEN are all citizens of the world, as well as of particular ſocieties. They are ſubjected to the ſame general laws; and, in many caſes blended together in one common lot. We enjoy many Bleſſings in common, and in common have deſerved many puniſhments. In common, therefore, we ought to deprecate the latter, and praiſe our great Benefactor for the former.

BUT, added to all this, the exerciſes of Religion are greatly quickened by friendly communion. Man is of a ſympathizing nature; and, when a number of God's people are piouſly aſſembled before him, mingling hearts and voices in one ſolemn act of devotion, a kind of ſacred flame is apt to catch from boſom to boſom, lighting up ſuch rapturous ſtrains of ardent praiſe, as no other circumſtances, perhaps, could eaſily excite.

Nor are ſuch religious exerciſes only calculated to improve our own natures, but likewiſe peculiarly delightful to God himſelf; and we may venture to affirm that, among all his works, there is not a ſight more grateful to him, than a number of his dutiful children thus decently aſſembled before him, and catching, as it were, a few moments from the vanities of life, that they may devote them to ſerious reflexion, and fervently breathe up the humble deſires and pious tranſports of their ſouls to His holy and exalted name.

Thus far with reſpect to the duty of praiſing God for his general works of kindneſs and love. But this is not all. I propoſed, in the Second place, to ſpeak of the great duty of praiſing him, on ſpecial occaſions, for particular mercies and deliverances; and that not only privately in our cloſets, but in the public aſſemblies of his people.

On this head, we have many illuſtrious examples before us. I have already mentioned that of Moſes and the Iſraelites; and from their ſublime ſong of thanſgiving, on their deliverance from the power of Pharoah, I have taken my text. I ſhall offer only one example more. It is the great Feſtival-Sacrifice and Thankſgiving of David, on receiving back the † Ark of God.

On that happy occaſion, he and all the Elders of the people, and the Levites and the

† Chron. xv. xvi.

cap-

captains over thouſands, appeared in ſolemn proceſſion, with inſtruments of muſic, pſalteries and harps and cymbals, and the ſound of the cornet and of the trumpet, and the lifting up the voice with joy: And David himſelf came dancing and ſinging before them, inſomuch, that Saul's daughter, beholding him out at a window, and not being animated with the ſame godly rapture, that actuated the pious monarch, deſpiſed him in her heart, as guilty of levity.

But why ſhould I mention examples? The ſame reaſon that calls us to humble ourſelves under the marks of God's diſpleaſure, calls us to rejoice with thankſgiving on the marks of his favour. For a ſeries of years paſt, we have had many days of Weeping and Sorrow and Faſting; and the hardeſt heart would bleed to recount the ſcenes of ſuffering and anguiſh and diſtreſs, which we have beheld. But, bleſſed be God! our affairs begin to wear a better aſpect; aud we may now come before his preſence with ſongs of holy triumph and joy. Each of us for himſelf, and all for the public, may take up the elevated ſtrains of Moſes and of David——

"We will ſing unto the Lord, for he hath triumphed glorioufly; the horſe and his rider hath he thrown into the ſea. The Lord is our ſtrength and ſalvation; and he ſhall be the ſubject of our ſong. He is our God, and we will prepare him a habitation; our fathers God, and

we will exalt him. The right hand of the * Lord is become glorious in power, and hath daſhed in pieces the enemy. They ſaid, We will purſue, we will overtake, we will divide the ſpoil—But thou didſt blow thy wind, and the ſea covered them; they ſunk as lead in the mighty waters—† Sing unto the Lord all the earth; ſhew forth from day to day his ſalvation. Declare his glory among the heathen; his marvellous works among all nations—When his people were but few, even a few and ſtrangers in the land; when they went from nation to nation, and from one kingdom to another, he ſuffered no man to do them wrong; yea he reproved kings for their ſakes—Bleſſed be the Lord God of Iſrael for ever and ever: And all the people ſaid Amen, and praiſed the Lord"—

DELIVERANCES and bleſſings equal to theſe, have been received by us and by our fathers, both now and of old. The power of God's Glory hath often ſhone illuſtrious in behalf of the Proteſtant cauſe; and we truſt it will yet ſhine to the remoteſt periods of time.

EARLY did the deſigns of our enemies appear againſt the religion and liberties of Britain. When our fathers had but juſt ſhaken off the yoke of ſpiritual bondage, and eſtabliſhed the Religion of Jeſus in its native purity, reformed from popiſh error and ſuperſtition; a bloody deſign was hatched by our reſtleſs foes to extin-

* Exod. xv. † 1 Chron. xvi.

guiſh

guiſh our name and religion together. Their vaſt Armado ſailed, exultant, before the gale. It covered the whole ocean, it approached the coaſt of Great Britain; and, in the pride of their heart, they ſaid "What ſhall reſiſt our power? We will purſue, we will overtake, we will divide the ſpoil." —The eternal God, who dwells in heaven, the protector of the Juſt, ſaw and heard them. He laughed their devices to ſcorn. Obedient to his nod, his Servant-Seas and Winds roſe and raged. The proud hopes of the enemy were brought low; and all their ſtately caſtles, that rode erewhile ſo triumphantly on the watery ſurface, were now diſperſt before the breath of the Almighty, or whelmed to the bottom in the midſt of his vengeance, as a ſtone that is dropped from the hand.

In the ſight of Britain, this Deliverance was wrought. Our fathers, from the ſhore, ſtood and beheld it. Their praiſes and ſhouts of triumph aſcended to the ſky. The God of Victory was their theme. Him they adored, and him they left it in charge for their children to adore, to the lateſt generations!

The next attempt againſt our Proteſtant Faith was laid dark as Night, and deep as hell. In the bowels of the earth a Mine was placed, with a view to blow up the king, the royal family, both houſes of parliament, and deſtroy at once the whole hopes and ſtrength of our bleſſed reformation. But the all-ſeeing eye of God detected the black deſign, and his all-powerful

arm dragged the conſpirators to light and deſerved vengeance; thereby working a ſecond deliverance as great as the former.

SINCE that time, many repeated attempts have been made to divide us from ourſelves, and delude the unthinking multitude by means of a Popiſh Abjured pretender. But the Lord has rendered theſe as vain as all the others.

THUS defeated every where in the parent-land of Proteſtantiſm and Liberty, our inveterate foes are making their laſt deſperate puſh, againſt our holy eſtabliſhment, civil and religious, in theſe remote parts of America. But we truſt in that ſame power which has appeared ſo ſignally for our fathers—Thou, O God, haſt been our truſt; nor have we truſted in vain.

AFTER the days of mourning which we have ſeen, the ſhort period of one year has produced ſuch a turn in favour of the Proteſtant cauſe, as even aſtoniſhes ourſelves, and among poſterity will ſcarce be believed. The wonderful ſucceſſes of the Pruſſian Hero, towards the cloſe of the laſt campaign in Germany; and the ſucceſſes which, in the preſent campaign, God has already been pleaſed to beſtow on the Britiſh arms in America, by the reduction of Louiſbourg and other important places, furniſh a ſeries of ſuch happy events, that if any one had propoſed them to our hopes a twelvemonth ago, we ſhould have thought him mocking our credulity, or inſulting our diſtreſs. But all things are poſſible to

God; and, when affairs are at the worſt, then is often the time when the Mighty One of Iſrael is pleaſed to interfere, and therein "to triumph glorioufly."

In ſuch caſes, it is our indiſpenſible duty to mark the manifeſtations of his power with humble reverence, and to rejoice before him exceedingly; but ſtill we muſt "rejoice with trembling." Although the Lord hath brought down the proud hopes of our enemies, who like the Aſſyrian of old, began to lift themſelves up and to boaſt of their victories; yet we are to remember that they and we are ſtill held in the Balance of his Almighty power, and it is impoſſible to ſay which Scale he may finally cauſe to mount up, or which to preponderate.

Besides this, even the beſt fruits of victory are beſet round with thorns; and what are days of rejoicing to others are but days of mourning to many, whoſe deareſt Relatives have given up their lives, a ſacrifice in the conteſt. This world is a chequered ſcene, and we are to expect no pure bliſs in it. But let us act the part of good Subjects and good Chriſtians, and then we may ſafely truſt the iſſue to his direction, who is ſupremely juſt, wiſe, and holy!

God; and, when affairs are at the worst, then is often the time when the Mighty One of Israel is pleased to interfere, and therein "to triumph gloriously."

In such cases, it is our indispensible duty to mark the manifestations of his power with humble reverence, and to rejoice before him exceedingly; but still we must "rejoice with trembling." Although the Lord hath brought down the proud hopes of our enemies, who like the Assyrian of old, began to lift themselves up and to boast of their victories; yet we are to remember, that they and we are still held in the Balance of his Almighty power, and it is impossible to say which scale he may finally cause to mount up, or which to preponderate.

Learn this, even the best fruits of victory are bitter mixed with thorns, and what are days of rejoicing to others are but days of mourning to many, while dearest Relatives have given up their lives, a sacrifice in the contest. This world is a chequered scene, and we are to expect no pure bliss in it. But let us act the part of good subjects and good Christians, and then we may safely trust the affairs to his disposition, who is supremely just, wise, and holy!

DISCOURSE VI.

Concerning the Conversion

Of The

HEATHEN AMERICANS,

and

The final Propagation of Christianity and the Sciences to the Ends of the Earth.

IN TWO PARTS.

Part I. Preached before a voluntary Convention of the Episcopal Clergy of Pennsylvania, and Places adjacent, in Chriſt Church Philadelphia, May 2d, 1760; and publiſhed at their joint Requeſt.

Part II. Preached in the College of Philadelphia, before the Truſtees, Maſters and Scholars, at the firſt anniverſary Commencement.

DISCOURSE VI.

To the moſt Reverend, His GRACE,

THOMAS

Lord Archbiſhop of *Canterbury*, Preſident;

AND

To all the honorable and venerable Members of the SOCIETY For propagating the Goſpel in foreign Parts.

My LORDS and GENTLEMEN,

AFTER the many excellent Sermons that have been preached and publiſhed by the members of your body, on the Propagation of *Chriſt*'s religion through the untutored parts of the earth; the preſent publication may be thought to argue ſome degree of preſumption. And this conſideration, added to the difficulty of ſaying any thing new or intereſting, on a ſubject ſo fully handled by many of the brighteſt ornaments of our church, would have deterred the author from letting the *firſt Part* of this Diſcourſe appear in print; if, on the other hand, he had not been encouraged therein, by the expreſs deſire of his brethren who heard it, and the Hopes that his ſituation in *America* may have enabled him to place ſome particular points in a light, perhaps, ſomewhat new.

WITH reſpect to the *ſecond Part*, it may be thought a very needleſs labour to attempt a proof—That the intereſts of Chriſtianity will be advanced, by promoting the intereſts of Science. But it hath been the author's misfortune, in his

endeavours for the latter, to meet with men, who ſeeming to conſider the advancement of Knowlege and *free* Enquiry as unfriendly to their dark Syſtem, have ſet themſelves up, with rage truly illiberal, to ſtifle the infant Sciences here. For this reaſon, he thought he could not do a better ſervice than endeavour to ſhew them at large that they were, in effect, waging war, not only with every thing elegant and uſeful in life, but even with the extenſion of our *Common Chriſtianity*, and the beſt intereſts of our ſpecies! And if, in the proſecution of this deſign, he hath been led into a more particular Analyſis of the ſciences than ſome may judge needful in a diſcourſe of this kind, he hopes the circumſtances of the caſe will be his plea. It may alſo be ſome Apology, that it was delivered in a Seminary of Literature, and before a learned Body.

He cannot conclude without taking this opportunity of expreſſing his gratitude to the venerable ſociety in general, for the honor done him by their body; and to ſundry illuſtrious Members in particular for the countenance and protection they have always ſhewn him, in carrying on the ſundry Concerns committed to him, in the diſtant Parts of the Earth. More eſpecially, he owes moſt humble Thanks to that truly learned Prelate, hereafter quoted, who having himſelf written ſo excellently on the Accompliſhment of the *Prophecies*, condeſcended to peruſe and make ſome corrections in the firſt Part of this Diſcourſe, before the preſent Edition was committed to the Preſs.

The AUTHOR.

DISCOURSE VI. PART I.

PSALM ii. 8.

Aſk of me and I ſhall give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.

"IF you would make the ſoul of man great and good (ſays a ſublime † writer) give her large and extenſive proſpects of the immenſity of God's works, and of his inexhauſted Wiſdom and Goodneſs."

Now, thoſe divine attributes of Wiſdom and Goodneſs are no where more glorioufly diſplayed than in the Goſpel-diſpenſation, and in thoſe marvellous Revolutions and Workings of Providence, which the Almighty has performed, and will yet perform, for the Salvation of mankind, and the final extenſion of his Son's kingdom to the ends of the earth.

WELCOME, therefore, thrice welcome the holy Scriptures, thoſe living oracles of God, which can lend a clue to our meditations, and conduct them, by divine Grace, through theſe awfully improving ſubjects. Here is the "Myſtery which was hid from ages and from generations,

† Dr. Burnet in his Theory.

but

but which God at length manifeſted to his Saints, with a promiſe that the riches of the glory thereof ſhould be made known among the Gentiles." †

THIS latter part of the Goſpel-diſpenſation, which relates to the final converſion of the Gentiles, even "to the uttermoſt parts of the earth," is that which, by the words of my text, and the preſent occaſion of our meeting, I am more immediately led to conſider. And, in doing this, I ſhall, by divine aſſiſtance, purſue the following Method.

FIRST, I ſhall endeavour to ſhew, from the general voice of Prophecy—That it is the gracious purpoſe of God, in his own good time, to bring the Heathen around us to the knowlege of his bleſſed Goſpel, through the grace of our Lord Jeſus Chriſt.

SECONDLY, I ſhall make ſome remarks on the preſent ſituation of things on this continent with reſpect to the Goſpel-œconomy, and the probability of a ſpeedy accompliſhment of the Prophecies which relate to the final converſion of the nations.

LASTLY, from this view of things, I ſhall offer an humble Addreſs to you, my Brethren, who are employed as inſtruments in the hand of God for carrying on this great work of Converſion, by the Preaching of the Goſpel in theſe diſtant Re-

† Coloſſians i, 26, 37.

gions,

gions, to which its joyful Sound hath ſo lately reached.

You ſee here, what a large field is opened; and would to God that I were endued with gifts and powers ſufficient to acquit myſelf therein agreeable to your expectations. But I know the vaſt, the glorious importance of the ſubjects propoſed; and I feel my own weakneſs. I beſeech you, therefore, to ſend forth your prayers for me to the throne of grace, that theſe ſubjects may not ſuffer in my hands; and that I may be enabled to ſpeak as becomes one called to the preſent office.

I AM, in the FIRST PLACE, then, to conſider the general voice of propheey, with reſpect to the Converſion of the Heathen around us. And among many other illuſtrious predictions of this event, the words of my text, and the verſes preceding it, are full and ſtrong.

"WHY do the Heathen rage, and the people imagine a vain thing?—Yet have I ſet my king upon my holy hill of Sion.—Thou art my ſon; this day have I begotten thee. Aſk of me, and I ſhall give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion." The meaning of which is, according to all the commentators——

THOU art my ſon Jeſus! This day have I anointed thee king over all the world, which thou haſt purpoſed to *redeem*. Go on; compleat the great eternal ſcheme, and thereby eſtabliſh

tabliſh for thyſelf a kingdom of everlaſting holineſs. In vain ſhall the nations rage. In vain ſhall their proud leaders, Herod, Pontius Pilate, the Phariſees and rulers of Iſrael, combine themſelves againſt thee. In vain ſhall they ſeek to dethrone thee, to cut thee off from the earth, and to cruſh thy kingdom in its birth. My eternal purpoſes are fixed. The right hand of my power ſhall be thy ſtrength and guide. It ſhall defeat all the machinations of thy enemies, and raiſe thee even from the habitations of the dead, to thine inheritance in the manſions of glory. There ſhalt thou dwell for ever, and whatever thou ſhalt aſk of me thou ſhalt receive, till the Heathen become thine inheritance, and the very ends of the earth thy poſſeſſion.

HEREIN we ſee a moſt ſtriking Prediction concerning the propagation and final extenſion of Chriſt's kingdom to the very remoteſt nations of the world. And indeed there is a beautiful harmony among all the prophetic writers, relative to the ſame event.

THE venerable Patriarch Jacob, in bleſſing his ſon Judah, gives an early intimation thereof; and tells him that the ſceptre ſhould not depart from his family till the immortal SHILOH ſhould come, who was to erect an everlaſting kingdom, unto "whom the gathering of the people was to be †."

BUT of all the Prophetic writers, the ſublime

† Geneſis xlix. 10.

Iſaiah

Iſaiah ſeems to have been favoured with the fulleſt view of the Goſpel-ſtate, from the very birth of the Meſſiah to that glorious period, whereof we are now ſpeaking, when the "kingdoms of this world ſhall become the kingdoms of our Lord, and of his Chriſt." For this reaſon he has been called the Evangelical prophet, and has delivered many noble predictions concerning the extenſion of the Goſpel, and the final converſion of the nations.

"THE * earth, ſays he, in a language peculiarly ſtriking and emphatical, ſhall be full of the knowlege of the Lord as the waters cover the ſea. And in that day there ſhall be a root of Jeſſe which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious."

AND again the ſpirit of God, ſpeaking by the ſame Prophet concerning the Meſſiah, ſays---"It † is a light thing for thee, [or a ſmall part of thy undertaking] that Thou [the ſaviour of the world] ſhouldſt be my ſervant to raiſe up the tribes of Jacob, and to reſtore the preſerved of Iſrael. I will alſo give thee for a light to the GENTILES, that *thou mayeſt be my ſalvation unto the end of the earth.*

INDEED the laſt chapters of this book are only one continued prediction of this period, and the glorious circumſtances attending it.

"I AM found, ſays he, of them that ſought

* Iſaiah xi. 9. 10. — † Chapter. xlix. 6.

me

me not. I ſaid, behold me, behold me to a nation that was not called by my name *."

NAY he even gives a Geographical diviſion of the quarters of the world that were to receive the Goſpel, wherein he has included the whole Four. "I WILL ſend thoſe that eſcape of them, ſays he, to Tarſhiſh, Pul and Lud that draw the bow, to Tubal and Javan, to the Iſles afar off that have not heard my fame nor ſeen my glory; and they ſhall declare my glory among the Gentiles †."

Now, according to our learned Commentators, Tarſhiſh denotes the EAST, Pul and Lud the SOUTH, Tubal and Javan the NORTH, and the Iſles the WEST. For, in holy ſcripture, the Iſles, the Sea, and the Weſt are frequently put for one another; ſo that "the iſlands afar off which have not heard of God's fame, nor ſeen his glory," may well be underſtood to comprehend this AMERICAN Continent, or WEST-INDIES generally ſo called, as the learned Dr. *Lowth* has obſerved in his accurate commentary upon this paſſage.

To the ſame purpoſe ſpeaks the prophet Jeremiah, in his ſixteenth chapter. Intending to reproach the Jews for their abſurdity in apoſtatizing from the true God, after they had once known him, he tells them that, to their great diſgrace, a time would come when the very Heathen themſelves, who had never heard the name of God, would come to him even from the *uttermoſt parts of the earth*; and confeſs that the

* Chapter lxv. 1. † Chapter lxvi. 19.

gods

gods which they had worſhipped were no gods at all, but that they and their fathers had inherited lies from the beginning, and put their truſt in things that profited not.

"O * Lord, my ſtrength and my fortreſs and my refuge in the day of affliction; the GENTILES ſhall come unto thee from the ENDS OF THE EARTH, and ſhall ſay, Surely our fathers have inherited lies and vanity, and things wherein there is no profit. Shall a man make gods unto himſelf, and they are no gods?"

LET us hear alſo the prophet Daniel. †"The God of heaven ſhall ſet up a kingdom which ſhall break in pieces and conſume all thoſe kingdoms (i. e. the four monarchies) and it ſhall ſtand for ever and ever. ‖ Behold, one like the ſon of man came with the clouds of heaven, and there was given him dominion and glory and a kingdom, that all people and nations and languages ſhould ſerve him."

IN like manner ſpeaks Malachi. "From § the Riſing of the Sun to the Going-down of the ſame, my name ſhall be great among the GENTILES; and in every place incenſe ſhall be offered unto my name, and a pure offering; for my name ſhall be great among the Heathen." All which is confirmed, with the utmoſt ſolemnity by the angel's ſound in the revelation, and the great voices from heaven, declaring—

"THAT the kingdoms of this world are be-

* Jeremiah xvi. 19, 20. † Daniel ii. 44. ‖ VII. 13, 14. §Malachi i. 11.

come

come the kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever." *

Now, although theſe Prophecies may, in part, have had their completion, by the vaſt rapidity with which the Goſpel ſpread itſelf into almoſt every known corner of the old world, ſoon after our SAVIOUR's Aſcenſion into heaven, yet, methinks, it is impoſſible that they ſhould ever have their full accompliſhment without the Converſion of the Indian Natives around us, and the propagation of Chriſt's kingdom to the remoteſt parts of this continent. We have many of the ſtrongeſt arguments to induce this belief. For, in the firſt place, none of theſe Texts, which I have read, put any ſhorter limit to the ſpreading of the Goſpel than the Ends of the Earth, and from the Riſing of the Sun to the Going-down of the ſame. And ſecondly our Saviour himſelf, the greateſt of all the Prophets, has expreſly told us that "Jeruſalem † ſhall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled." Now Jeruſalem is ſtill trodden down by the Gentiles, and ‖ conſequently their times are not yet fulfilled.

WE believe, therefore, on the moſt ſolid principles, that there is reſerved by Providence ſome future period or criſis in the Goſpel-œconomy, for a more remarkable and final § *Coming in of the Fulneſs of the Gentiles*, even to the ends of

* Rev. xi. 15. † Luke xxi. 24. ‖ See the learned Biſhop Newton's Diſſertations N°. XX. § Rom. xi. 25.

the

the earth; and that it is the great and gracious purpoſe of God, in that day, to manifeſt himſelf to the "Heathen around us, and bring them to the knowlege of his bleſſed Goſpel, through the grace of our Lord Jeſus Chriſt;" which was the firſt thing I propoſed to ſhew.

But here Infidelity uſually urges the following queſtions, viz.

If ſuch be the intention of God, and ſo great the efficacy of his Goſpel; what muſt become of thoſe who have ſat ſo long in darkneſs and the ſhadow of death? And why does he ſo long delay the accompliſhment of his own eternal promiſes?

Reverence to the ſupreme Lord of heaven and earth, it might have been hoped, would have ſecured the advocates of the Chriſtian Revelation againſt queſtions of ſuch high preſumption. For who ſhall ſay unto the Almighty, what doſt thou? Or what man, of mortal deſcent, ſhall hope to unfold thoſe ſecret reaſons of divine conduct, which eternal wiſdom hath not thought fit to reveal?

As for us, we ſhall only reply in general that as "Thoſe * who have ſinned in the Law ſhall be judged by the Law, ſo thoſe who have ſinned without the Law [*if they periſh*] ſhall periſh without it." As the ſpirit of God hath not thought fit to declare how far the *Satisfaction* of Christ will be applied to thoſe who never heard

* Romans ii. 12.

of his name, we muſt not preſume to be wiſe above what is written. The nations that ſit in darkneſs and the ſhadow of death muſt be left to God's *uncovenanted* Mercies, to judge them according to the meaſure of Knowlege and Light which they have received. The Tribunal of the Almighty is erected upon infinite Wiſdom, Juſtice and Goodneſs —and infinite *Wiſdom*, *Juſtice* and *Goodneſs* cannot commit Error or Wrong!

With reſpect to the ſecond queſtion—"Why doth the Almighty ſo long delay the accompliſhment of his own gracious promiſes?" We muſt anſwer much in the ſame general manner. Known unto God, and him alone, are all his councils from the foundation of the world. Some Conjectures, however, we may humbly offer on this head, without incurring the charge of preſumption.

Except in extraordinary caſes, the ſupreme Being ſeems to conduct all his operations by general laws; and, both in the Natural and Moral world, the advances to Perfection are gradual and progreſſive. The Law and the Prophets, which were of old, were but a faint and myſterious Revelation of the will of God, compared to the full blaze of the Goſpel, whereby his whole † council ſhone forth at laſt to mankind. The Lord ſpoke once in thunders and lightnings from Mount Sinai, § but now leaves the converſion of nations to the ordinary methods of his providence. God did not give the Chriſtian Re-

† Acts xx. 27. § Exodus xix. 19.

velation

velation itſelf, till the † Roman ambition had brought almoſt the whole world to a kind of ſimilarity of language and manners, and had opened ſuch an intercourſe between diſtant nations, as made that one of the moſt favorable periods for ſpreading a new Religion. Countries were now acceſſible that had before been unknown; and univerſal peace, added to univerſal ſubjection to one common Empire, gave the Diſciples of Chriſt and firſt *Preachers* of the Goſpel a great advantage in travelling from Clime to Clime.

Now, who knows but almighty wiſdom may have predetermined a period ſimilar to this, in the ſituation of affairs in this New World, for ſpreading his glorious Goſpel to the remoteſt parts of it?

And the conſideration of this leads me to the Second head of my diſcourſe; which was "to make ſome remarks on the ſituation of things on this Continent, with reſpect to the Goſpel-œconomy, and the probability of a ſpeedy accompliſhment of the Prophecies which relate to the *Coming in of the Fulneſs of the Gentiles*, and final Converſion of the Nations."

And here what a ſeries of remarkable circumſtances claim our moſt devout attention? Reaſoning upon Moral as upon Natural things,

† See ſome fine remarks on this head by Dr. Robertſon, the celebrated author of the hiſtory of Scotland, in his ſermon before the ſociety in Scotland for propagating Chriſtian Knowlege.

what a beautiful analogy ſhall we find among all the operations of Divine Providence?

THE Sun, the glorious Luminary of Day, comes forth from his chambers of the EAST, and, rejoicing to run his courſe, carries Light and Heat and Joy thro' the nations to the remoteſt parts of the WEST, and returns to the place from whence he came. In like manner it doth appear that the Light of the glorious Goſpel is to proceed, till it hath carried one bright Day over all the habitable world; and then will come the end of things. The inſpired Writers, we have already ſeen, love to ſpeak of the propagation of Chriſtianity, under this figure; as proceeding from the RISING to the SETTING of the Sun; and this courſe we find it has purſued.

IN the primitive ages of Simplicity, the firſt indications of Divine Will were given to the Patriarchs of mankind in the EASTERN parts of the world, by God himſelf, converſing with them face to face, as they tended their flocks, or journied on from paſture to paſture. This was the *Dawn* of things. Soon afterwards followed the Law, and then the Prophets, advancing nearer and nearer to a full and perfect Revelation, till at laſt it broke forth in its *Meridian* glory, by the coming of the ſon of God, at that period already referred to, when the ſituation of the world had prepared the way for its more effectual reception. The Wiſdom of God was viſible in all

all this; and ſoon did the Chriſtian Religion ſpread itſelf WESTWARD, till it reached the vaſt Atlantic ocean, and the Iſles of the *Gentiles*, where the poſterity of Japhet dwelt.

Now among theſe Iſles, or places on the Ocean, or Weſtern parts, as they are indifferently phraſed, GREAT-BRITAIN, our Mother-country, that *ultima Thule* of the ancients, bore a principal figure. Early was the Goſpel preached in her, if not by the Apoſtles themſelves, yet certainly by ſome of their followers, in their days, and before the deſtruction of Jeruſalem ‖.

HERE the matter reſted. This was the *firſt* Stage of the Goſpel-progreſs. To the Weſtward of Britain the ancients ſeem to have known nothing. They conſidered theſe iſlands as the ends of the world; and extenſive as the Roman empire was at our Saviour's coming, this American continent, more extenſive than it all, lay entirely hid from their knowlege, and ſeems to have been reſerved as the ſtage of a *ſecond* remarkable

‖ There is ſome probability that the goſpel was preached in Great-Britain by St. Simon the apoſtle, there is much greater probability that it was preached there by St. Paul; and there is abſolute certainty that it was planted there in their Days. Euſebius ſays that the apoſtles preached in all the world, and ſome of them paſſed beyond the Ocean, even to the Britannic iſles ;---*trans Oceanum evaſiſſe, ad eas inſulas quæ Britannicæ vocantur. Demons. Evang. lib.* 3.

And Theodoret, among the nations converted by the apoſtles, reckons particularly the Britons :---*neque ſolum Romanos, ſed et Britannos, atque, ut ſemel dicam, omne hominum genus.* Serm. 9. See Biſhop *Newton*, Diſſertation XVIII.

period in the Goſpel-progreſs. Not a veſtige, therefore, of Chriſtianity was propagated hither, till after it had kept poſſeſſion of the Old World, in various forms and under various corruptions, for at leaſt fifteen centuries. But, at the expiration of that period, it pleaſed God to open the way to the diſcovery of new countries, which likewiſe opened the way to the eſtabliſhment of the Goſpel in them. For it is obvious to remark, that the nations, which were raiſed up for this purpoſe, were thoſe among whom Chriſtianity was openly profeſſed, and conſequently they carried their religion along with them. Being likewiſe ſuperior to all the reſt of the world in the arts of Commerce and every improvement of civil life, they were the fitteſt to explore new ſettlements, conciliate the affections of the natives, and puſh their diſcoveries to the greateſt extent. This they did with remarkable zeal and ſucceſs; and, tho' it muſt be confeſſed that they have made uſe of the advantages which they enjoyed, chiefly for the ſecular purpoſes of extending their Empire and Commerce, yet they have not been altogether negligent of the propagation of the ſacred religion which they profeſs.

In this divine work, our Mother-country, one of the pureſt branches of the Chriſtian-church, always foremoſt in every pious and humane undertaking, has ſignally exerted herſelf. In her, even in an age wherein Chriſtianity hath loſt much of its influence on the lives of men, many public

public Societies have been formed, and noble contributions made, with the glorious view of extending the Knowlege of God over this vaſt untutored Continent. At the head of theſe is juſtly placed that venerable SOCIETY, incorporated "for propagating the Goſpel in foreign parts," in whoſe ſervice moſt of you, my brethren, have the Honour to be employed; and for promoting whoſe pious deſigns we are now voluntarily aſſembled together. This auguſt and venerable body conſiſts of the principal dignitaries of our church, ſundry of the prime nobility of the nation, and many other pious perſons of every degree. It has ſubſiſted for near fourſcore years, and, by the providence of God, has been remarkably enabled to ſupport the great and growing expence incident to ſuch an undertaking.

Two objects have moſt worthily employed the attention of this Society; the FIRST, to provide for the adminiſtration of religious ordinances among our Coloniſts themſelves, who have hitherto been generally too thinly ſettled to be able to ſupport a regular miniſtry without ſuch aſſiſtance; the SECOND, to win over the Heathen-natives to the knowlege of God, and a firm attachment to our national intereſt. Theſe two deſigns, however much evil men may ſtrive to ſeparate them, muſt neceſſarily go hand in hand. Should the Society employ themſelves wholly to the buſineſs of converting the Indian

natives from Heatheniſm, while they ſuffered their own colonies to degenerate into a ſtate little better than that Heatheniſm itſelf, the attempt would be equally vain and unjuſt. For it would be to little purpoſe for us to ſend out Miſſionaries among them to perſuade them to embrace our Religion, unleſs "the Light thereof ſhould ſo ſhine before them, that they ſeeing our good works may glorify our father which is in heaven. *"

THE ſupport, therefore, of Chriſtianity among ourſelves, and the propagation of it among our Heathen Neighbours, are but different parts of the ſame undertaking; and tho' we have not hitherto had any great ſucceſs in the latter, yet it is our duty to continue our beſt endeavours. For who knows either the particular time when, or the means by which, the Lord may be pleaſed to accompliſh his own divine Promiſes!

The Converſion of nations has often, before now, been brought about when but leaſt expected, and by means which, to human foreſight, ſeemed the leaſt probable. One ſingle Savage, fully convinced of the Truth of Chriſtianity, and truly animated by its ſublime ſpirit, may perhaps, thro' the power of the living God, at ſome future period, be rendered an Apoſtle to the reſt, and an inſtrument of turning thouſands from the ways of Darkneſs and the "power of Satan, to the marvellous light of Chriſt, that

* Matthew v. 16.

they

they may receive forgiveneſs of ſins, and an inheritance among them which are ſanctified by faith that is in Him." †

INNUMERABLE methods, beſides this, are in the providence of that God, whoſe power who ſhall tell? And it is impoſſible but, in his own appointed time, he muſt give the promiſed bleſſing to the pious endeavours which are continually uſed for the propagation of his Goſpel in this Weſtern world.

MANY obſtacles, which formerly lay in the way of this great work, ſeem now to be almoſt entirely removed. We were, heretofore, but a ſmall people, poſſeſſing an inconſiderable ſpot of this Continent. Our acceſs to the Heathen nations was difficult and dangerous. Our knowlege of their country was but very limited; and the arts of our buſy enemies had ſown many prejudices among them to our diſadvantage.

BUT now the caſe is much altered. We are become a great and growing people; extending, and likely to extend, our empire far over this continent. The preſent war, which we ſhort-ſighted mortals conſidered as one of the greateſt evils, is like to be productive of the beſt of conſequences. With the deepeſt adoration, we behold the hand of Providence in it. A ſeries of unlooked-for ſucceſſes has bleſſed our arms, for which we and our poſterity, throughout all generations, ought to offer up continual Hymns

† Acts xxvi 18.

of gratitude and praiſe to the Giver of all victory. The Proteſtant intereſt in America has now received ſuch ſignal advantages, and obtained ſuch ſure footing, that we truſt neither the machinations of its inveterate enemies, nor even *the gates of hell* itſelf, ſhall ever prevail againſt it. Our credit with the Indian natives begins to ſtand in a high point of light. A more thorough knowlege of their country and manners is obtained than ever we had before. Strong fortifications are fixed, which will always facilitate our acceſs to them. The attention of all ranks of men is now more turned to the proſecution of our intereſts on this continent than ever was known at any former period; and if it ſhall pleaſe God to direct the hearts of our Rulers to a Peace which may in any degree be anſwerable to our former ſucceſſes, then will be the time when we may expect to ſee Chriſtianity propagated to advantage.

By our connexions with our Mother-country and the productions of our own happy climate, we are the only people of all the European nations, ſettled in America, that are able to feed the Hungry and cloath the Naked. When our enemies ſhall be confined within their due bounds, we ſhall thus have obtained a more natural and laſting dominion over the Heathen natives of this continent by our Arts and Manufactures, than the Romans did over the old world by the terror of their arms. Every river, creek, inlet, lake

lake and ſettlement, will be open to our Commerce; and when we ſtretch forth food and raiment, and practiſe the other arts of Humanity, to the glad inhabitants, it is hoped that we ſhall not be wanting to ſtretch forth alſo the *bread* † *of life* to their famiſhed ſouls. The preſent ſpirit and diſpoſition of our nation give us a well-grounded aſſurance that the means will never be wanting for carrying on ſuch benevolent purpoſes; and when all theſe things ſhall conſpire, we may truſt that the promiſed period, when *the Fulneſs of the Gentiles ſhall come in*, and the Nations be converted, "even to theſe remoteſt parts of the earth," cannot be far off.

ONE circumſtance more, which bears the moſt favourable aſpect towards the accompliſhment of this event, ought not to eſcape our notice. It is the ſpirit which now diſplays itſelf, through theſe American colonies, for the founding ſemi-

† Old HAKLUYT, in his dedication to Sir FRANCIS WALSINGHAM, has a fine thought to this purpoſe; which ſhews that our endeavours for the propagation of Chriſtianity in theſe parts, are only a neceſſary reſult of our firſt plan in making new diſcoveries; and that our Public Faith, in conjunction with our Duty to our God, engages us to the continuance of theſe endeavours.

"For mine own part I take our traffick with the borne naturalles, (meaning the Indians) as a pledge of God's further favour, both unto us and them; but to them eſpecially, unto whoſe doors, I doubt not, in time ſhall be by us carried the incomparable Treaſure of the Truth of Chriſtianity and of the Goſpel, while we uſe and exerciſe common Trade with their merchants.

naries

naries of Learning and the advancement of uſeful Science. Such pious deſigns as theſe, aided and improved by a *preached Goſpel* and the divine bleſſing, cannot fail of ſpreading the rays of heavenly knowlege far over this untutored continent. The conſideration of this hath ever been an intereſting topic with me; and, therefore, I have thought it worthy of being ſeparately handled †. In the mean time, the bare mention of this Circumſtance, added to the Arguments already laid before you, will be ſufficient to eſtabliſh the "probability of a ſpeedy accompliſhment of the prophecies which relate to the final Converſion of the nations;" which was the SECOND Head of my Diſcourſe.

I PROCEED, therefore, in the LAST PLACE, "from this view of things, to offer an humble Addreſs to you, my brethren, who are employed as inſtruments in the hand of God, for carrying on this great work of converſion, by the preaching of the Goſpel in theſe remote and heretofore untutored Regions; whither its joyful Sound hath ſo lately reached."

AND this part of my ſubject I enter upon with that diffidence and humiliation of heart, which become one who is ſpeaking to men of known capacities and integrity; and among whom are ſundry of my ſeniors in the ſacred office of the miniſtry. Added to this, a ſeries of neceſſary avocations hath, for ſome years paſt, drawn a conſiderable part of my attention from the immediate

† See Part II of this Diſcourſe.

ſtudy

ſtudy of that Divine Science, which both duty and inclination would induce me chiefly to cultivate; and nothing but your expreſs injunctions, joined to a perſuaſion that it will not be neceſſary for me to ſay much on this ſubject, could give me the Freedom to proceed.

Is it ſo, then, my brethren, that God hath choſen the Britiſh nation, above all others, to ſettle the moſt important part of this continent? hath he proſpered their arms, and extended their empire in the moſt ſignal manner, thro' a ſeries of hazardous events? Doth he ſeem to have purpoſed through us the extenſion of his everlaſting Goſpel to the ends of the world, and are you charged with the miniſtration of that bleſſed Goſpel, and ſeverally capable of contributing ſomewhat, under divine aſſiſtance, to the haſtening of that happy period, wherein "the Knowlege of the Lord ſhall cover the whole earth as the waters cover the ſea?" Are theſe things ſo; and can we ever be without the moſt animating motives to ſupport and encourage us in ſo noble an undertaking, how inconſiderable ſoever the temporal advantages may be, which are annexed to it? Conſidered in this light, how divinely important does your MISSION appear? You may look upon yourſelves as *fellow-Labourers* with the beſt and greateſt men of every Age, in that glorious Work for which the Prophets propheſied; for which the Lord Jeſus deſcended from Heaven—for which he toiled, and for which he bled—even the great Work of propagating

pagating Wiſdom and *ſaving* Knowlege, to the very Ends of the habitable World! Every advantage you gain this way, you may conſider as an Enlargement of your Maſter's Kingdom, and a Glory far ſuperior to that of temporal Conqueſts and Foundations!

In ſo noble a work, therefore, the conduct of that firſt of *Miſſionaries*, the great Apoſtle of the Gentiles, our illuſtrious predeceſſor in the buſineſs of preaching the *Goſpel* among uncultivated nations, ought to be our rule and model. "When it pleaſed God, ſays he, to reveal his Son in me, *that I might preach him among the Heathen*, immmediately I conferred not with fleſh and blood." This zealous ſervant of Chriſt had formed a juſt idea of the work he had undertaken, and conſidered it as a field wherein he was to encounter many difficulties, and reap but few worldly advantages. He therefore propoſes to himſelf advantages of a more durable nature, and ſtrives to raiſe himſelf above this world, and all its clogs and attachments. For this end, he holds daily intercourſe with the Father of Spirits, and was frequent in prayer and meditation. And certainly if ever men ought to be ſerious, humble, abſtracted from worldly embarraſſments, and dependent upon divine aſſiſtance in any office or truſt in this world, it ought to be in the Exerciſe of the *Miniſtry*, and diſpenſation of the glorious Goſpel; for who is of himſelf ſufficient for theſe things?

But

But together with Seriouſneſs, Prayer, Meditation, and dependence upon God, an ardent Zeal and Fervor of Spirit are moſt neceſſary qualifications. In any undertaking, where the world has but few advantages to ſollicit perſeverance, nay where many inconveniencies muſt neceſſarily be ſurmounted, it is well for a man to have within himſelf a fervent principle of action. Indeed, indifference in the diſcharge of any duty is a great error, but in things of the higheſt moment it is unpardonable. It was a ſevere rebuke to one of the churches, that ſhe was luke-warm; for which ſhe was threatened to be ſpued out. † "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot," ſaith the ſpirit of God to her. Whoever conſiders the immenſe value of human ſouls; whoever is impreſſed with a juſt ſenſe of our preſent degeneracy; whoever contemplates the vaſt goodneſs of God, and believes the Goſpel to be the produce of the greateſt Love which heaven could ſhew, or a corrupt world receive—muſt needs be inanimate indeed, not to glow with an unquenchable ardour for its univerſal extenſion to all the ſons of men!

Together with zeal for Religion, "pure and undefiled before God and the father," ‖ a zeal for Civil Liberty, its inſeparable companion, will be truly commendable. It is the peculiar glory of the Britiſh Nation to ſtrive not only to en-

† Rev. iii. 15. ‖ James i. 27.

lighten

lighten, but to ennoble, the Human Race; not only to break aſunder thoſe *ſpiritual* Fetters which the Dominion of ANTICHRIST hath eſtabliſhed over the Souls of men, but likewiſe *to let the oppreſſed go* FREE, and to ſtrike off thoſe *bodily* Fetters under which ſo great a part of the human Species groans.

IN ſo righteous a cauſe, it becomes the Miniſters of God's Word, which is founded on Liberty both of Body and Mind, to ſtand among the warmeſt Champions; and therefore ſhould ever another period come, when a cruel enemy is advancing to rob us of all that we account dear and ſacred, let us *cry aloud and ſpare not.* Being placed on the walls of our Sion, and glowing ſublimely with the ſpirit of Goſpel-truth and Freedom, let us be earneſt with our country, as we have been heretofore, warning, exhorting and animating all around to "play the men for the people and cities of our God." †

THIS is agreeable to the injunctions of our benevolent ſuperiors in ſuch caſes delivered to us. We are charged to enforce Loyalty, public Spirit, Submiſſion to juſt government, and the Payment of neceſſary tribute and taxes. Deſigning men may inſinuate, as they have done, that this is going beyond our ſphere, and they may oppoſe and injure us by every device in their power. But ten thouſand ſuch attempts and inſinuations ought not to deter us from our duty.

† 2 Sam. x. 12.

Our

Our Civil and Religious rights are inſeparably connected; and whatever hurts or deſtroys the former muſt, in the iſſue, hurt or deſtroy the latter.

But further, to a commendable Zeal in every thing praiſe-worthy, we muſt add Prudence and Decorum of conduct; and, above all, a generous Spirit of *Forbearance*, *Toleration*, and *Charity* to our Proteſtant brethren of other denominations. Theſe are Duties peculiarly incumbent on the Miniſters of ſo benevolent a Religion as that of Jesus, and ſo generous a Church as that of England. Matters of Conſcience come not under human cognizance. The catholic and free ſpirit of the Britiſh Government and Proteſtant religion diſdains to erect a tyranny over the minds of men, or to reign over uninformed zeal. Religion can be founded on nothing elſe but every man's private conviction. 'Tis to God, in the end, that we muſt all anſwer; and from our own Conſciences, in the mean time, that we muſt receive remorſe or ſatisfaction. Another man cannot interfere, nor feel for us, nor judge for us, in this matter.

One thing further is abſolutely neceſſary for us as Miniſters of God's word; and that is great care and induſtry in the compoſition of our Sermons. We have many eyes upon us; and certainly it is treating a ſenſible audience with a very great degree of diſreſpect, for any man to ſtep into a

pulpit to entertain them with what bears all the marks of want of Study and Care.

"It is an unſeaſonable piece of Vanity (ſays a learned ‖ Prelate of our church) for any preachers to offer their own crudities, till they have well digeſted and ripened them. I wiſh the Majeſty of the Pulpit were more looked to, and that no ſermons were offered from thence, but ſuch as ſhould make the hearer both wiſer and better."

We do, however, readily acknowlege that a man vitally good, much with God, rich in Grace, fervent in Spirit, a maſter of literature and expreſſion, powerful in Eloquence, and above all, *mighty in the Scriptures*, may be well warranted, as circumſtances may require, to ſpeak without any immediate ſtudy or preparation. But, in a general way, this method argues ſo much want of care and deference; it is withal ſo dangerous in its uſe; and theſe divine Gifts mentioned above fall ſo ſeldom to the ſhare of any one man, and it is moreover ſo eaſy to miſtake or ſubſtitute the wild Ebullitions of a heated Imgination, or Phariſaical Pride, in their room; that our Church ſuppoſes no Preaching of this ſort. And whatever a man of the moſt extraordinary virtues and talents may be able to do in an unpremeditated manner, he will certainly do much more by ſtudy, meditation and accurate compoſition.

‖ Biſhop Burnet.

GREAT care is alſo requiſite in the choice of our ſubjects. The whole circle of Goſpel-truths is before us; but ſome require to be more frequently preſſed home than others. Subjects of Litigation, however, and points of Controverſy, are to be avoided; unleſs in times of extremeſt danger, when Fundamentals and Eſſentials may be attacked.

SOME men there are who, in their Preaching, betray a marvellous Littleneſs of Genius, and Barrenneſs of matter. They are ever upon minute diſtinctions, Party-Shibboleths, perplexing definitions, and nice modes; ten thouſand of which, if put in the balance with true Religion, and the *weightier matters of the Law*, would not weigh a ſingle grain, eſpecially when attended (as they generally are) with Revilings and Curſings and Anathemas againſt all others differing the leaſt from them in perſuaſion, to the breach of that HEAVENLY Charity, which is the very eſſence of Chriſt's Goſpel, and the height of religious perfection. We may well ſuſpect ſuch men to be but Smatterers in the Divine Science of Religion, much like thoſe bold Pretenders in the other Sciences, who finding it a work of hard labor to obtain a thorough knowlege of their profeſſion, or peradventure not having the capacity for it, are therefore obliged to hide their own ignorance, and ſupply the want of real ſkill, by arrogant pretenſions to ſome new-diſcovery,

or an affected ſingularity in the treatment of ſome common points.

But not ſo the man of comprehenſive knowlege. Not ſo the Preacher who has a clear and glowing view of his Maſter's religion in general. He will not endeavour to divide and perplex mankind by vain and inſignificant diſtinctions, but to unite and animate them all in the exerciſe of true vital and evangelical piety. He will not multiply notions, or delight to dwell on trifles, that tend to ſow animoſities and create confuſions among the ſame Species; but to enforce univerſal Virtue, and light up the lamp of heavenly Charity, to adorn and gild this gloomy vale of life.

Such a one will firſt endeavour to obtain, for himſelf, juſt and elevated notions of the ſupreme Being, together with a maſculine devotion of heart, by approaching in frequent acts of contemplation to the fountain of all grace; and what he himſelf *is*, he will ſtrive to make others *be*. When he ſteps into the pulpit, he will carry no ſchemes or views thither with him that are ſhort of his Maſter's Glory. He will appear as one ſtanding in the preſence of the great Jehovah, glowing for the good of his ſpecies, and impreſſed with the vaſt conſequence of eternity. On every ſubject, he will *ſpeak* what he *feels*, and ſtrive to make others *feel* what he *ſpeaks*.

But, in his more ſolemn addreſſes, when he finds

finds it particularly neceſſary to reluminate the dying ſpirit of Freedom and Religion here on earth; or when the glorious proſpects of a better world and the amazing Goodneſs of Redeeming Love are his theme, he will then be great indeed! He will ſeem all on fire. His very face will ſpeak a ſoul of rapture. He will be borne along with a winged ardor of Genius, pouring forth a torrent of ſacred Eloquence, which ſome will call Enthuſiaſm; but, if it muſt be ſo called, it will be the noble Enthuſiaſm of Truth and Reaſon—a pure and tranſcendent flame, bearing all down before it, and burning ſtill clearer and ſtronger to the very laſt—

THE fallen and ſinful eſtate of man; the Grace and Goodneſs of God; the wonders of his Love; Chriſt crucified; the Purity of his everlaſting Goſpel; Charity and Virtue; Righteouſneſs, Temperance and a Judgment to come, together with an Eternity afterwards—who, my brethren, that has theſe ſubjects before him, would ſtoop to any thing of trivial moment, or diſgrace them by a crude and unworthy management?

MAY the God of heaven give all of us the grace of his holy ſpirit to manage them as we ought, and conduct us in every other part of our duty "* for the edifying the body of Chriſt." Being poſſeſſed with a juſt conception of the dignity of our holy Profeſſion, and a thorough

* Epheſ. iv. 12.

veneration for the Saviour of the world, may we ſtrive, in our ſeveral ſpheres, with an earneſt contention of ſoul, for the eſtabliſhment of genuine piety, and to make "his ways known on Earth, and his ſaving health among all Nations." May our Lives be a convincing argument to the Heathen around us, that our Religion is ſomething more than a name, and that we are in good earneſt ourſelves, concerning that which we would perſuade them to embrace!

PART

PART II.

Delivered before the Truſtees, Maſters, and Scholars of the College and Academy of Philadelphia, at the firſt anniverſary Commencement in that place.

PSALM ii. 8.

Ask of me and I ſhall give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.

A FULL explanation of this text, compared with ſundry others, that foretel the final Converſion of the Heathen, and ſeem to have a particular reference to our ſituation on this Continent, hath been already attempted.

CHRISTIANITY, we obſerved, was firſt revealed in the EASTERN parts of the world. Like the Sun, there it roſe; and, like him, advancing WESTWARD through the nations, diffuſed light and love and joy, wherever it came. At length, it croſſed the vaſt Atlantic; and, in the ſettlement of theſe colonies, a way was opened for adding a large inheritance to the Kingdom of Jeſus, in the remoteſt parts of the Weſt.

'Tis true that no great progreſs hath hitherto been made in this work. There is yet an immenſe depth of this continent, whoſe forlorn inhabitants never had any opportunity "to hear the glad tidings of ſalvation;" and, of thoſe who have been bleſt with ſuch an opportunity, few, very few, have turned a liſtening ear to the joyful ſound.

But "† the Promiſes of God in Chriſt are all Yea and Amen." A careful examination of his revealed word hath thoroughly fixed our belief that the time will come, when the Heathen around us ſhall be gathered into his fold, under the great ſhepherd and biſhop of ſouls. Nay many auſpicious circumſtances in the preſent ſituation of things on this continent, already enumerated, give us reaſon to expect that the accompliſhment of this event is now not far remote. And oh! what a triumphant conſideration is this, to thoſe who believe the Goſpel of Jeſus "to be the power of God unto ſalvation?"

Now, one of thoſe circumſtances, which was but ſlightly mentioned before, I have at preſent the moſt favorable opportunity of conſidering more at large. It is "the ſpirit which diſplays itſelf, through theſe American colonies, for the founding ſeminaries of Learning; and the great influence which the advancement of the Sciences has on the advancement of Chriſt's Goſpel.

In order to do juſtice to this ſubject, it will be

† Corinth. i. 50.

neceſſary

neceſſary to give ſome account of the Human Sciences, as well as of the ſublime Science of Chriſtianity; to ſhew the ſubſerviency of the former to the advancement of the latter, and thereby to engage your continued favour and protection of this infant Seminary. And that I may proceed with the greater preciſion and clearneſs, I ſhall recur to firſt principles.

If we conſult the conſtitution of our nature, we ſhall find ourſelves, in every purſuit, actuated by the deſire of Happineſs, and determined to account every thing more or leſs valuable, as it tends more or leſs to that end.

Happiness, however, is a complex thing, compounded of many ingredients; and the road to attain it has its labyrinths and windings, not to be travelled, but with caution and foreſight. For man, being made up of ſoul and body, ſuſtains a double relation, and is capable of a double kind of pleaſure; there being a variety of objects ſuited to the variety of his affections, paſſions and tempers, when in their ſound moral ſtate. His Happineſs, therefore, muſt evidently depend on making a right eſtimate of theſe objects, and maintaining this ſound temperament of conſtitution; ſo as to purſue each of them with a degree of force commenſurate to their reſpective values, or tendencies to give pleaſure.

Hence, then, whatever enables a man to make a right eſtimate of things, and to frame his conduct agreeably, muſt be conſidered as an engine of his happineſs, and is to be valued proportionably.

tionably. It follows, therefore, that thoſe reſearches which bring him acquainted with himſelf, the ends, uſes and meaſures of his ſeveral powers and movements, together with the ends and uſes of the various objects with which he ſtands connected, muſt be a main ſpring of his happineſs; and, in this view, may be denominated his *true Wiſdom*, the *firſt and great Philoſophy*; or that glorious Syſtem of Knowlege, which gives him his chief preheminence over the brutes, and exalts him to the ſupreme perfection and higheſt enjoyment of his nature!

OTHER Sciences may have their uſe, as matters of ornament or amuſement. But whenever they interfere with this grand Science of Life and Manners, they are to be diſregarded as empty trifles; ſubjects at beſt but of vain curioſity, or unavailing ſpeculation.

I SHALL, therefore, endeavour to diſtinguiſh the True from the Falſe, the ſpurious parts of Knowlege from thoſe of genuine growth, by pointing out to you the eſſential branches of this great Maſter-ſcience. In doing this, let us never loſe ſight of the fundamental principle already laid down, namely that every part of knowlege, (human knowlege I ſpeak of) derives its value from its tendency to inform us---What || we are, and whither deſtined; what our conſtitution and connexions; and what our Duties in conſequence thereof.

|| Quid ſumus, et quidnam victuri gignimur,

WHO-

WHOEVER ſets out on this enquiry will, in the firſt inſtance, be ſtruck with the vaſtneſs of the undertaking, and the inſufficiency of his own abilities. Human nature, and the various natures around it, are a copious ſubject. Life is ſhort, and each man's own experience too ſcanty to trace for himſelf the relations and fitneſs of things; to examine into all Moral and Phyſical Qualities; and, from thence, to deduce the Rules of Conduct, and aſcertain the true Path of Happineſs. Like a traveller in a ſtrange country, he will, therefore, be glad to enquire his way of others; and make all poſſible uſe of the Experience of thoſe who, with honor and ſucceſs, have travelled the path of life before him. He will endeavour to avail himſelf equally of the good and bad fortune of thoſe whoſe courſe is finiſhed, and ſtrive to bring all Antiquity under Contribution to him for wiſdom.

BUT how could this be done, if there were not ſome method of preſerving, and poſſeſſing ourſelves of, the experience of others? And here we ſee the uſe of Languages and Writing. Nevertheleſs, an acquaintance with all ſorts of languages would be almoſt as difficult an acquiſition, as the particular examination of all ſorts of things. Hence then, it became neceſſary for the Learned to fix on ſome Univerſal Language or Languages, as the grand channel or inſtrument of conveying their experiences, obſervations and concluſions, concerning the Conduct of Life and the Truth of Things. Now

Now Greek and Latin have been choſen for theſe purpoſes, on ſeveral ſubſtantial accounts. For, not to mention that many of the nobleſt productions of ancient genius were originally written in theſe languages, it is to be obſerved that dead languages are more durable, and leſs fluctuating, than living ones; and, beſides this, living nations, jealous of each other, would think it too great a mark of diſtinction to chuſe the language of any particular nation among them, as the grand channel of knowlege and experience.

We ſee, then, that an acquaintance with what is called the Learned Languages is ſtill juſtly conſidered as a part of liberal Education, and a neceſſary introduction to the Sciences. For, though words, abſtractly conſidered, cannot in themſelves add to our knowlege, yet as the Means of conveying and acquiring knowlege, they will be ſtudied by all thoſe who, to their own experience, would add the experience of thoſe who have lived in former ages; or, living in the preſent, can no otherwiſe render the fruits of their enquiries uſeful to mankind, than by Language and Writing.†

† The author found it neceſſary to be thus particular in explaining the uſe of the Learned Languages; ſome regarding them as a needleſs part of education, and others conſidering them as all the education neceſſary to a ſcholar— Opinions equally prejudicial to the advancement of Sound Knowlege. Under this head, it is obvious that he means to include Hiſtory, both natural and civil; i. e. whatever can be obtained from the Experience of others.

Never-

NEVERTHELESS, a perſon, who knows himſelf endued with reaſon and underſtanding, will not be content to take his knowlege entirely at ſecond hand. On ſubjects ſo important as the nature and fitneſs of things, and the Summum Bonum of man, he will not rely wholly on a Hiſtorical knowlege, founded on the Experience and Teſtimony of others; however much his labors may be ſhortened thereby. He will think it his duty to examine for himſelf, and to acquire a Moral and Phyſical knowlege; founded on his own Experience and Obſervation.

THIS is what we call Philoſophy in general; comprehending in it the knowlege of all things Human and Divine, ſo far as they can be made the objects of our preſent enquiries. Now, the genuine branches of this Philoſophy, or great ſyſtem of practical Wiſdom, together with the neceſſary inſtrumental parts thereof, may be included under the following general heads; it appearing to me that the nature of things admits of no more.

1. LANGUAGES, &c. which have been already mentioned rather as an Inſtrument or Means of Science, than a Branch thereof.

2. LOGIC and Metaphyſics, or the Science of the Human mind; unfolding its powers and directing its operations and reaſonings.

3. NATURAL Philoſophy, Mathematics, and the reſt of her beautiful train of ſubſervient arts; inveſtigating the Phyſical properties of Body, ex-

explaining the various phænomena of Nature; and teaching us to render her ſubſervient to the eaſe and ornament of Life.

4. MORAL Philoſophy; applying all the above to the buſineſs and boſoms of men, deducing the laws of our conduct from our ſituation in life and connexions with the Beings around us, ſettling the whole Œconomy of the Will and Affections, eſtabliſhing the predominancy of Reaſon and Conſcience, and guiding us to Happineſs, through the practice of Virtue.

5. RHETORIC, or the art of maſterly Compoſition, juſt Elocution, and ſound Criticiſm; teaching us how to cloath our wiſdom in the moſt amiable and inviting garb; how to give life and ſpirit to our ideas, and make our knowlege of the greateſt benefit to ourſelves and others.

THIS laſt mentioned part of literary accompliſhment, like the firſt, I grant, is to be conſidered rather as an Inſtrument, than a Branch of Science. But if the above definition be juſt, you will not wonder that we ſeparate it from Languages, as being of a much higher nature than they; and even place the ſtudy of it after all the other Sciences, ſeeing they are || neceſſary and ſubſervient to its perfection.

THESE are the capital branches of Human Science, as taught in every liberal inſtitution; and were there no connexion between them and

|| See Appendix II. Number I.

the

the knowlege of Chriſt's religion, or did we ſtop ſhort at the former without bringing them home to the latter; we ſhould then indeed be build-up to ourſelvs ſtructures of emptineſs on foun-foundations of rottenneſs. But it is impoſſible that ever Sciences, ſo liberal as thoſe mentioned above, tending ſo directly to elevate and enlarge the mind, ſhould be at enmity to the divine Science of Chriſtianity, and the great myſtery of Godlineſs; that ſublimeſt ſyſtem of Philoſophy, into which even the Angels themſelves deſire to be further initiated! A little learning, may poſſibly have the Effects which a great † genius aſcribes to it. But ſuch an acquaintance with the ſciences, as is deſcribed above, will be ſo far from damping the ardor of religious knowlege, that it will be more and more inflamed thereby; which is a moſt convincing argument of the ſtrong and immediate connexion between them.

WERE it neceſſary to be particular on this head, I might mention the example of the greateſt and beſt Philoſophers of every age; who have always been the moſt devout men. Far from being puffed up with the pride of human Learning, or "aſhamed of the Goſpel of Chriſt," they have made it their glory, and acknowlege it to contain the only infallible rules of their conduct in this life, and the only foundation of their hope in that which is to come. It is ſaid of the great Sir Iſaac Newton, that, tho'

† Bacon.

he

he entered further into the depths of Philoſophy than ever mortal before him, yet he accounted the Scriptures of God to be the moſt ſublime Philoſophy; and never mentioned his Creator's name without an awful pauſe of adoration, wonder and ſelf-abaſement!

THE further we puſh our enquiries into nature, the more we ſhall be convinced of the greatneſs of its author, and the inſufficiency of unenlightened Reaſon. We ſhall find many things of the utmoſt importance for us to know, which yet will baffle all our efforts, and elude our moſt eager reſearches. The creation and various revolutions of the world, the fall and redemption of man, the laſt judgment and an immortality to come, are ſubjects in which no human wiſdom could inſtruct us, unleſs the Lord had been pleaſed to reveal himſelf concerning them.

AND yet what is all the Philoſophy in the world compared to a knowlege in theſe points? Where is its ſublimity, or what is its ſignificancy to us, if it affords us no infallible rule of duty at preſent, and no ground of hope hereafter? If it leaves us in the dark concerning our own original, the means of ſalvation from ſin and miſery, and the immortal ſtate of our ſouls in the untried periods of eternity?

WHAT joy, then, muſt it yield a ſincere Enquirer, to be ſufficiently informed upon theſe important ſubjects, by a revelation from God

himſelf? Can he neglect or deſpiſe ſuch an awful ſyſtem? Or will he not rather take it to his boſom, ſearch into its depths, and reverence it as "containing the words of eternal life," and being the richeſt legacy which heaven could give, or earth receive?

SUCH a Revelation and ſuch a Legacy are the Scriptures of God. In all the ſimplicity of truth and beauties of majeſty, they deliver thoſe rules by which we are to live here and be judged hereafter. Containing doctrines the moſt rational and exalted, precepts the moſt humane and important, a ſtile the moſt rich and perſuaſive, abounding in all the variety of tropes and figures, and "ſharper than a two-edged ſword," the Scriptures are calculated to ſeize and purify the affections; to enlighten and exalt the underſtanding; to alarm and rouſe the conſcience; to confirm our hopes and remove our fears; to baniſh ſuperſtition and caſt down the idols of the nations; to mitigate lawleſs power and humanize the rage of barbariſm; and to call men off from a vain dependence on external ceremonies, to a truſt in the Living God, obedience to his moral laws, repentance for paſt offences, an acceptable and manly devotion of heart, a longing after Immortality, an union with the divine nature, and an exaltation to the life of Angels and felicity unſpeakable!

EVERY thing which human reaſon would deſire to be informed in, is fully brought to light in the

Goſpel. Here the Origin, Connexions and Duties of man are amply deſcribed! Here his departure from his firſt Innocence and rectitude, the degradation of his nature, and all the marvellous workings of omnipotence to reclaim and ſave him, are diſtinctly recorded! Here we ſee the Prophets propheſying for his ſake, the old world drowned, another fitted up, and laſt of all the Lord of Glory deſcending from heaven, to accompliſh the amazing Plan of Redemption, and reſtore him to the divine favour! Here alſo Life and Immortality are brought to light, and the Future diſplayed! Here the ſolemnity of the laſt Judgment, and the aſtoniſhing ſcenes of the general Conſummation, are laid before us! Here Death is diſarmed of his Sting, and the Grave of Victory! Here the gates of Heaven are ſet open—and Oh! what an unutterable weight of Glory, thro' all the ages of eternity—

SAY, then, ye Wiſe Ones of the earth! ye Sages, ye Philoſophers, or by whatever other names ye would be called! ſay now, what is the amount of your knowlege, if it reſolves you not on ſuch ſubjects as theſe? Can an acquaintance with human Science render you indifferent to ſuch an exalted ſyſtem of heavenly Wiſdom as this? Surely not. The one will only inflame your thirſt for the other, and make you purſue it as the finiſhing and moſt durable part of the whole.

"FOR, whether there be Tongues, they ſhall ceaſe;

ceaſe; or whether there be Knowlege, it ſhall vaniſh away." This vain world itſelf, all its gay ſcenes, every thing that we account wiſe or curious in it, ſhall come to an end and pleaſe no more. But the ſublime ſubjects of the Goſpel will ſtill be New. They will be the object of our endleſs enquiries, and conſtitute a Philoſophy, the Marvellous of which eternity cannot exhauſt, nor the longeſt periods of duration bring to decay.

And now, having ſhewn the ſubſerviency of Human Science to the advancement of Chriſtianity, and that a liberal Education is a means of ſpreading a thirſt for heavenly wiſdom; what need I add more to beſpeak your continued favour and protection of this Seminary? Surely it cannot be indifferent to us, whether the knowlege of Chriſt and his bleſſed Goſpel ſhall be ſpred over this continent, or not? Surely it cannot be indifferent to us, whether our own children ſhould be bred up in ignorance; or whether they ſhall ſhine in every moral excellence, the glory of their country and a light to the world around them? We muſt know the relation in which we ſtand to them, and the account which we ſhall one day be required to give of their tender years.

For whatever buſineſs a man may be deſigned, a liberal education will not only prepare him for that, but alſo for a life of general virtue.—If intended for the noble Profeſſion of the Law, to be the protectors of the innocent and advo-

cates of juſtice; the beſt foundation will be a love of humanity, and a thorough knowlege of the laws of nature, and general rights of mankind. If for the ſervice of the ſtate, the ſame will hold good. The man beſt acquainted with the nature of civil government, the juſt bounds of authority and ſubmiſſion, and the univerſal principles of equity and virtue, will always be the ableſt Politician and firmeſt Patriot. Again, if intended to follow the healing art of Phyſic, the knowlege of Mathematics and the various branches of Natural Philoſophy, will be the beſt introduction. If propoſed for the Miniſtry of the bleſſed Goſpel, every human Science ought to lend its aid, and kindle a love of wiſdom.

If other arguments were neceſſary to induce you to the cultivation of knowlege and the ſupport of ſuch uſeful ſeminaries as this, I might diſplay to you the wonderful change which the Sciences have produced in the ſtate of every country, where they have been received. Though they have not been able wholly to eradicate Tyranny, yet they have always checked and mitigated its influence; inſpiring humanity, love of moral excellency, and every ſofter virtue.

But why ſhould I bring inſtances from other countries, when one of the moſt illuſtrious is before our eyes? This poliſhed and flouriſhing City! what was it fourſcore years ago? Even its foundations were not then laid; and in their place was one depth of gloomy wilderneſs! This very

very ſpot, the Seat of the Muſes—where I have now the honour to ſtand, preaching the Goſpel of Jeſus, ſurrounded with men excelling in every valuable accompliſhment, and youths riſing after their great example—had I ſeen it then, what ſhould I have found it? A ſpot rank with weeds perhaps, or the obſcure retreat of ſome lawleſs and uncultivated ſavage!

O GLORIOUS change! O happy day! that now beholds the Sciences planted where barbarity was before! that now ſees this Inſtitution at length brought to ſuch perfection, as to extend the Laurel to its firſt worthy ſons! how ought ſuch advances in knowlege to rejoice every heart among us; but eſpecially thoſe whoſe pious labors have contributed eminently to that end!

OH! heaven-born Wiſdom, and thou divine Science! proceed, ſtill proceed! let other Seminaries ſuch as this riſe, where other deſarts now extend; and, beyond theſe, let others and ſtill others riſe, through the remoteſt depths of this continent; till Chriſt's kingdom is made univerſal, and "the Heathen be given him for an inheritance, and the uttermoſt parts of the earth for a poſſeſſion!"

DISCOURSE VII.

The great Duty of public Worſhip, and of erecting and ſetting apart proper Places for that Purpoſe.

PREACHED

In St. PETER's Church, PHILADELPHIA, September 4th, 1761.

Being the Day appointed for the firſt Performance of Divine Worſhip in the ſaid CHURCH.

With an Account of the SERVICE uſed on that OCCASION.

At a Meeting of Veſtry, held at St. PETER'S *Church,* September *7th,* 1761.

RESOLVED, that the Thanks of this Board be given to the Rev. Dr. SMITH, for his excellent *Sermon* preached at the Opening of St. PETER'S CHURCH, the 4th Inſtant; and the *Church-Wardens* are ordered to return him the Thanks of this Board accordingly, and to requeſt the Favour of him to furniſh a Copy of the ſaid Sermon to be printed.

TRUE Copy from the Minutes.

A. STEDMAN, Church-Warden.

PRE-

PREFACE.

IT was an ancient Cuſtom not only among the Jews, but even among the Gentiles, long before CHRISTIANITY, to *ſeparate* from common Uſe, by certain formal Rites of *Dedication*, their Temples, Altars and Places of religious Worſhip. And we find God himſelf expreſsly approving this Cuſtom in Reſpect to the Jews (who were his peculiar People, and bleſſed with a more adequate Knowlege of his Name) inaſmuch as he vouchſafed his ſpecial Preſence in the Places ſo ſeparated and dedicated by them. Of this, the Chapter, from which the Text of the following Diſcourſe is taken, furniſhes ſufficient Evidence; and, in the third Verſe of the ſucceeding Chapter, God expreſsly tells Solomon---"I have heard thy Prayer and thy Supplication—I have hallowed this Houſe which thou haſt built, to put my Name there for ever; and mine Eyes and mine Heart ſhall be there continually."

AGREEABLE to this, the primitive Chriſtians, even in the moſt difficult Times (as we have the utmoſt Reaſon to believe) did not reſort to any Place for ſtated Worſhip, till they had firſt *ſeparated* or *ſet it apart*, if not by public Rites, yet at leaſt by peculiar Thankſgivings, and Prayers for a ſanctified Uſe thereof. And in the more

proſ-

proſperous Days of Chriſtianity, when Kings and Potentates became Converts to its Truths, theſe *Separations* were performed with far greater Ceremony, and diſtinguiſhed by the more pompous Names of *Dedications*, *Conſecrations*, and the like; in all which acts, "the common Prayers of the Church were not looked upon as ſufficient, without ſpecial Panegyrical Orations, and Forms of Adoration and Praiſe more peculiar to the Occaſion." *

THIS Cuſtom was very early introduced into our Mother-Country; for we find Auſtin himſelf, who has been ſtyled the Apoſtle of our Anceſtors, agreeable to his inſtructions, converting ſuch Idol-temples, as were fit for Uſe, into Chriſtian Churches, by the Rites of *Conſecration*. And in after-times it was expreſly provided, that all Churches, *&c.* ſhould be *conſecrated* within two Years after they were finiſhed; † nor do our Laws take any Notice of Churches or Chapels, as ſuch, till they are formally conſecrated. ‖

Now, it is to be preſumed that, in theſe Laws and Regulations, our Fore-fathers were actuated by the ſame pious Motives that influenced the primitive Chriſtians; namely the Hopes (ground-

* See *Bingham*'s Eccleſ. Antiquities, who gathers this from *Euſebius*, who has preſerved an Oration delivered on one of theſe Occaſions.

†---ut omnes Cathedrales Eccleſiæ, et Conventuales, ac Parochiales, a tempore Perfectionis ipſarum, infra Biennium, per Diœceſanos ad quos pertinent, vel eorum Auctoritate per alios, *Conſecrationes* acciperent.

‖ V. Coke Inſt. 4.

ed

ed on the *old* Teſtament, and more particularly on the *new*) that God would be ſpecially preſent with them, to hear their Prayers and pardon their Offences, in thoſe Places thus *ſeparated* to his Service, and *dedicated* to his Name. And thus run the Preambles of theſe very Laws themſelves---"*Domus Dei, materiali Subjecto non diffarens a privatis, per Myſterium Dedicationis inviſibile, fit Templum Domini, ad expiationem Delictorum & divinam Miſericordiam implorandam*"---‖. And therefore it was but fit that the Performance of a Service ſo ſolemn and ancient, agreeable to the ſame Laws, ſhould be reſerved to the higheſt Dignitaries of the Church, namely the Biſhops, or thoſe having their immediate Authority.

In this Country, then, where our Church is far removed from the Government of her Biſhops, and where it hath not yet been the Method (nor indeed would Circumſtances always admit) before a ſtated Uſe of our newly-erected Places of Worſhip, to ſollicit a ſpecial Authority for *ſeparating* them to God's Service, in the expreſs Manner of any approved Ritual; all we can do is to preſerve ſo much of the original Deſign of the thing as Preſbyters may warrantably perform, and which, in ſuch Circumſtances, may be thought more immediately neceſſary for Edification. We may meet on a fixt Day; and, in Conjunction with the common Service of the Church,

‖ Vid. De Conſecr. & Reform. Stat. *Eccles.* 52 Hen. 3. *Gibſon*'s Cod.

may

may uſe ſuch particular Forms of Prayer, and Sermons, as may be ſuitable to the Occaſion; profeſſing before God and the World, our humble Deſire of *ſetting apart* ſuch Places to his Service, and keeping them continually ſacred to that pious End.

THUS much is in the Power of every religious Society; and thus much, at leaſt, as Members of the Church of England, it is our particular Duty to do, with all poſſible Solemnity, Gravity, and Love to God, whenſoever we *devote* any particular Place to his Service; in Order that for ever afterwards, when we enter therein, we may conſider ourſelves as entering into the Place, where he hath promiſed to manifeſt his more immediate Preſence, and behave ourſelves when there (as the primitive Chriſtians are || ſaid to have done in their Places of Worſhip) with the utmoſt Reverence and Devotion, as in the Palace of the GREAT KING.

THESE were the Principles kept in View at the OPENING of St. PETER'S CHURCH in this City; and the beſt Teſtimony for the Conduct of that Solemnity is the Approbation it met with, even from ſome who came prejudiced againſt every Thing of that Kind. And here it is but Juſtice to the officiating Miniſters to ſet down the whole Order and Choice of the Service, made by them on this Occaſion.

1. A beginning was made, with pronouncing the following Sentences.

|| Chryſoſtom.

"Thus

"Thus ſaith the Lord: The Heaven is my Throne, and the Earth is my Footſtool. Where is the Houſe that ye build unto me? and where is the Place of my Reſt? *Iſaiah.*"

"FROM the riſing of the Sun, to the Going down of the ſame, my Name ſhall be great among the *Gentiles*; and in every Place Incenſe ſhall be offered unto my Name, and a pure Offering; for my Name ſhall be great among the *Heathen*, ſaith the Lord of Hoſts. *Malachi.*"

"THE Wilderneſs and the ſolitary Place ſhall be glad, and the Deſart ſhall rejoice and bloſſom as the Roſe. *Iſaiah.*"

"WHERE two or three are gathered together in my Name, there am I in the midſt of them. St. *Matthew.*"

2. AN occaſional Prayer from the Reading-Deſk.

3. MORNING Prayer of the Church, as uſual.

4. PROPER Pſalms. 84th. 122d. 132d.

5. The Leſſons, *viz.* { 1 *Kings*, Ch. viii. / St. *Matthew*, Ch. xxi. to ver. 14th. }

[N. B. *Thus far* (*except reading the Abſolution*) *by the youngeſt officiating Miniſter.**]

6. AN occaſional Prayer, with a Baptiſm, at the Fount. [By the Author of the following Sermon.]

7. THE Remainder of the Morning Service (uſing only, inſtead of the Collect for the Day,

* Rev. Mr. *Douché.*

that

that for St. *Peter*'s Day, and the laſt for good *Friday*) by the † eldeſt Miſſionary preſent.

8. Occasional Prayer, with the Communion Service.

9. The Collects, as above.

10. The Epiſtle. *Haggai*, Ch. 2d. to ver. 10th.

11. The Goſpel for St. *Peter*'s Day.

[N. B. *This part of the Service was performed at the* Altar, *by the* § *eldeſt officiating Miniſter.*]

To this ſucceeded the following Sermon; and if a Judgment might be formed from the Attention wherewith it was received by a very crouded Audience, the Author may flatter himſelf that now, when it appears from the Preſs, and ſollicits a candid Peruſal in the Cloſet, it may be of ſome Service; more eſpecially that part which regards our neglected Sabbaths, and public Ordinances.

The Author's engagements allow him but few Opportunities of addreſſing the World in this Way; and thoſe hitherto have chiefly ariſen out of public Occaſions, where the Calls were ſudden, and where he hath only had Leiſure to ſhew the Warmth of the Heart, and not the labour of the Head---Happy always if, with a Deſire to ſerve his Friends, he can give any Teſtimony of a Zeal for Truth, and for that Church whereof he is a Member!

† Rev. Mr. *Neill.* § Rev. Mr. *Sturgeon.*

1 Kings

1 KINGS, Chap. viii. 13, 27, 57, 60.

I have ſurely built thee an Houſe to dwell in, a ſettled Place for thee to abide in for ever!—But will GOD *indeed dwell on the Earth? Behold the Heaven, and the Heaven of Heavens, cannot contain thee; how much leſs this Houſe that I have builded?---*

The Lord our God be with us as he was with our Fathers: Let him not leave us, nor forſake us—That all the People of the Earth may know that the LORD *is* GOD, *and that there is none elſe.*

My BRETHREN;

ALTHOUGH I have only read to you the foregoing verſes, as being thoſe which I am more immediately to inſiſt upon, yet the greateſt part of the chapter from which they are taken, containing the hiſtory of Solomon's DEDICATION of the Temple, and which has been already read to you as the firſt Leſſon for this day's ſervice, will be the ſubject of my following diſcourſe.

BUT, before I proceed, it may perhaps be expected that I ſhould carry you back into remote antiquity, to inveſtigate the origin and ſhew the reaſon-

reaſonableneſs of CONSECRATING, DEDICATING, or SETTING APART, particular places for the more immediate and public worſhip of the ſupreme God. And ſuch an enquiry, it muſt be confeſsed, would furniſh out a moſt intereſting detail; no way unſuitable to this day's ſolemnity. But the time being ſhort, and having another plan in view, I ſhall touch but ſlightly on theſe matters.

THE great Progenitors of our race, ADAM and EVE, when they firſt ſprung from the forming hand of their munificent Creator, no doubt, felt their hearts bound with joy and gratitude unutterable. Every thing within and without them contributed to heighten this joy into the moſt tranſcendent extaſy. The curioſity of their own ſtructure, the Paradiſe that ſurrounded them, the unfading beauty, the eternal verdure and yet continual novelty, of its ſcenes (while they continued in their ſtate of Innocence) led them, doubtleſs, at all times and in all places, into the moſt fervent acknowlegments of that Goodneſs from which the whole proceeded. Nevertheleſs, it is no way improbable but that they had ſome CONSECRATED place, ſome choſen Bower, by brook or by fountain, adorned with all the bloomy honors of Paradiſe, whither (at ſtated times, and at proper intervals) they might retire from the heat of the day, to offer up their more immediate praiſes for Creating Love and Preſerving Goodneſs.

BUT

But whatever may be in this, one of the firſt things we find their Deſcendents employed in, after the Fall, was their ſolemn offering up "the fruits of the earth, and the firſtlings of "their flocks," in places ſet apart for that end; and, after the Flood, Noah no ſooner deſcends from the Ark than he is found erecting an altar unto the Lord. Abraham too planted a Grove in Beerſheba, where he called on the name of the everlaſting God; and this God himſelf, through four whole chapters of Exodus, is found inſtructing Moſes how to erect and adorn that glorious Tabernacle which we read of there.

Now theſe places of worſhip were agreeable to the ſtate of a people, in thoſe early ages, migrating from place to place. But when nations were ſettled, and diſtinct ſocieties formed, in the place of Groves and temporary Tabernacles, ſuperb Temples were erected. And thus it was with the Jews, at the time of erecting that Temple of unparallelled magnificence and architecture divine, whoſe Dedication or Conſecration my text refers to.

After journeying for many years thro' the wilderneſs, after ſuſtaining many bloody wars with their fierce enemies, that people had now got full poſſeſſion of the Land of Promiſe, and enjoyed that happy tranquillity, which their ſouls had long and earneſtly wiſhed for.

And now, what improvement doth their illuſtrious monarch make of this occaſion? Doth he

forget the GOD OF ISRAEL, that had led his people through ſo many dangers? Doth he turn the fruits of PEACE entirely to works of ſecular import, or of low ſelfiſh enjoyment? No! but he remembers the intimation given by the prophet Nathan to his father David, how that his ſon after him ſhould build an Houſe (not a moveable and temporary Tabernacle, but a fixed and ſettled Houſe) to the name of the Lord for ever †. Accordingly, with his whole heart and ſpirit he ſets about this divine work, and writes to diſtant places, for an amazing ſtore of materials of every ſort. To this purport is his letter to Hiram, king of Tyre and Sidon ‡.

" Thou knoweſt, ſays he, how that David
" thy father could not build an houſe (or fixt
" temple) unto the name of the Lord his God,
" for the wars that were about him on every
" ſide, until the Lord put them under the ſoles of
" his feet. But now the Lord my God hath given
" me reſt on every ſide, ſo that there is neither
" Adverſary nor evil occurrent: and behold, I
" purpoſe to build an houſe to the name of the
" Lord my God; as he ſpake unto David my
" father, ſaying, Thy ſon, whom I will ſet upon
" thy throne in thy room, he ſhall build an
" Houſe unto my name. Now therefore, com-
" mand them [thy ſervants] to hew me cedar
" trees out of Lebanon; for thou knoweſt that

† 2 Sam. i. 13. ‡ 1 Kings v. 2,—7.

there

" there is not among us any that can ſkill to " hew timber like the Sidonians §."

SOLOMON having procured his materials, and at length finiſhed his houſe with ſuch a profuſion of ornament and eaſtern magnificence, as far excels all the pomp of modern times; having been favoured with the divine direction in planning and carrying on the work; having built the walls with hewn ſtone, and lined them with cedar; having carved and adorned the doors and linings with gilded Cherubims, and palm-trees, and knops and full-blown flowers; having overlaid the holieſt places, ſuch as the Oracle, the Altar and the Sanctuary with plates of maſſy gold; having furniſhed the whole houſe with tables, and candleſticks, and lamps, and tongs, and baſons, and bowls, and cenſers, made alſo of gold, and curiouſly emboſſed with flowers; together with ſuch an immenſe quantity of baſes, and lavers, and pots, and other veſſels of poliſhed braſs-work as was not to be weighed †; --- the day was now come when this ſuperb Edifice, with all its coſtly apparatus of furniture, was to be DEDICATED, CONSECRATED

 and

§ Theſe are the ſame *Sidonians* whom *Homer* calls πολυδιδάλους, much ſkilled in divers arts; which particular character of them is mentioned to ſhew that *Solomon* ſought out the moſt excellent artiſts in the world for the work of the temple; and that the Bible account of them correſponds exactly to that given of them, in ſome of the moſt ancient profane writings which we now have.

† 1 Kings, ch. vi. vii.

and SET APART for ever to the name of the Lord!

ON that memorable day, the Elders and Judges of cities, the Heads of tribes and Chiefs of families, aſſembled themſelves before king Solomon, and began the ſolemnity with a grand proceſſion from Jeruſalem to Mount-Sion, in order to bring from thence the ARK OF THE COVENANT, containing the two TABLES of the LAW; which had been depoſited there by David (when he brought it from the Houſe * of Obed-Edom) in a temporary Tabernacle, until a fixed Houſe ſhould be prepared for its reception.

IN the like ſolemn manner did they return from Mount-Sion, to the Mount of the Temple at Jeruſalem, the Prieſts bearing the ARK with the LAW, and the Levites the TABERNACLE in which it had been placed, with all the holy veſſels of the ſanctuary †; that there might remain no occaſion for Idolatry, nor pretence for ſchiſm, or worſhip in any other place ſave that which was now dedicated to the Lord.

SOLOMON and his grand retinue being now arrived at the temple, in the midſt of ſacrifices of ſheep and oxen innumerable; the prieſts, whoſe privilege it was (leaving their attendants in the outer courts, and before the houſe) entered firſt into the holy place, and then into the moſt Holy, and there with ſolemn awe they depoſited

* 2 Sam. vi. 12, 17. † 1 Kings, Ch. viii.

poſited the Ark in the place prepared for it, under the wings of the golden Cherubims, that expanded themſelves from wall to wall, ſhading the MERCY-SEAT and the Cherubims of Moſes.

BUT behold now a moſt ſtupendous appearance! No ſooner had the prieſts retired from the moſt holy place to begin the ſervice at the Altar; no ſooner had the trumpeters and ſingers become as one, and lifted up the voice in full chorus with § Trumpets and Cymbals and Inſtruments of muſic, to be heard in praiſing and thanking God, than lo! a cloud of thick darkneſs, declaring the immediate preſence of the glory of the Lord filled the whole houſe; ſo that the prieſts durſt not ſtand to miniſter by reaſon thereof, but retreated to the outer courts with the utmoſt conſternation.

AND here let us pauſe, ponder and reflect on the nature of this wonderful phænomenon. Strange it may ſeem that a GOD, who is Light itſelf, ſhould appear in thick darkneſs. But, as he knows whereof we are made, this is in compaſſion to our weakneſs.

WE are not, however, to think that this DARKNESS was nothing more than the Pillar of Cloud, in which the † SCHECHINAH, or preſence of the

§ 2 Chron. 6, 13.

† As the SON of GOD, when he came into the World to redeem Mankind, did, of his infinite Condeſcenſion, take upon him their Nature as a Vail to his Divinity, that he might thereby converſe with them Face to Face; ſo the great JEHOVAH,

divine GLORY, uſually manifeſted itſelf; for this, it is to be preſumed, would not have terrified to

VAH, in converſing with the *Iſraelites*, did it by his divine SCHECHINAH, or the Preſence of his *Glory*, abiding under the Form of a Pillar of Cloud and Pillar of Fire.

THIS well-known Appearance it was that went before the *Iſraelites* in the Wilderneſs; that called *Moſes* up into the Mount; that ſpoke to † *Aaron* and *Miriam* in the Door of the Tabernacle; and that finally reſted "over the moſt holy Place within the vail; and thence ſpoke from off the Mercy-ſeat, that was upon the Ark of the Teſtimony, from between the two Cherubims." ‖ And this former Dwelling of God among the *Iſraelites* by the SCHECHINAH, was all along a moſt luminous Type of his Son's future Dwelling in human Nature.

Now, outwardly this Habitation of the Preſence of the Divinity looked as a Cloud, but inwardly as a FIRE; and the *Fire*, or inward Part, was that which was more immediately termed the GLORY, and put on different appearances according to different Circumſtances. Sometimes it ſhone through the Cloud in ſuch ſerene and ſoftened Luſtre, that it might be looked upon by common Eyes. Sometimes it prevailed ſo much over the Cloud, that only the Eyes of a favoured few could behold it, and that too by repeated Efforts and by gradual Approaches. And ſometimes it broke out ſo intenſely ſtrong, eclipſing the Sun, the Cloud and the whole Face of Things, that no human Eye could behold it, or any thing elſe that fell within its overwhelming Splendors.

BEAUTIFULLY has the *Jewiſh* Rabbi, *Jehudah*, expreſſed himſelf on this Subject, as he is quoted by Biſhop *Patrick*. "Of the GLORY mentioned in Scripture, there is one (ſaith he) which all the ISRAELITES ſaw, ſuch as the CLOUD and conſuming FIRE; another of ſuch a Nature that the Eyes of the Prophets could ſuſtain it; but another ſo pure, and bright to ſuch a Degree, that no Prophet is able to apprehend it, but if he venture to look on it, his Compoſition is diſſolved."

OF the *Firſt* or milder GLORY, I have mentioned ſundry Inſtances; and it ſeems referred to in Pſalm xcvii. 2, 3. "CLOUDS and DARKNESS are round about HIM, and FIRE goeth before HIM.---Of the SECOND Kind, where the FIRE or GLORY ſo far prevailed over the VAIL or CLOUD, that only a favoured *Few* could behold it, and that at a Diſtance, or by gradual

† *Numb.* xii. 5. ‖ *Numb* vii. 8, 9.

Ap-

to the degree here ſpoken of. No, my brethren. But, on the contrary, as we know that the GLORY

 on

Approaches, we have a moſt grand Deſcription in *Exodus* xxiv. 10. as it was ſeen by *Moſes* and *Aaron*, *Nadab* and *Abihu*, and the ſeventy Elders---" And they ſaw the GOD OF ISRAEL, and there was under his Feet, as it were a paved Work of Sapphire-Stone, and as it were the Body of Heaven in his Clearneſs"---or the united Splendors of all the heavenly Luminaries. And when *Moſes* was to be called nearer to this glory, the others being commanded to remain afar off, ſix Days was he in his Approach to it, while the Lord kindly vailed it before him, nor was it till the ſeventh Day that he was taken into the midſt of it; while it appeared like a devouring *Fire*, on the top of the mount to thoſe at a diſtance.

BUT as to the THIRD GLORY, which, in its unvailed Splendors, eclipſes all the created Luminaries of the Univerſe, ſeeing no human Eye has been able to behold it, ſo no human Language has been able to deſcribe it, otherwiſe than by the Negative Terms of DARKNESS, or " Light which no Man can approach, or behold and live."† For that which overwhelms and hides the View of all things elſe, and yet is itſelf beyond the Power of all View, muſt, in reſpect to us, be the ſame as total DARKNESS.

THIS high Degree of GLORY is that in which the more immediate preſence of the Godhead ſeems to have been manifeſted on ſpecial Occaſions. This it appears to be that broke in upon St. *Paul* at Noon-Day, ſo intenſely ſtrong, that the Sun ſhone to him in vain; for " he could not ſee for the Glory of that Light, but was led by the Hand of thoſe that were with him," who, it is preſumed, ſaw only a leſſer Degree of this aſtoniſhing and overwhelming Light. This too it was that filled the whole Body of the Tabernacle, at the *Conſecrating* thereof, ſo that *Moſes*, who had entered into the ſecond Glory and beheld it, was not able to enter into this.

CAN we doubt, then, but that it was the ſame Superior GLORY, dazzling and overwhelming all things beſides, that aſtoniſhed the Prieſts at the Conſecration of the Temple? Had it been the more uſual Appearance of the Cloud and the the Glory together, it is not to be imagined that they would have been driven by it from the Service at the Altar as the

† 1 *Tim.* vi. 16. *Exod.* xxxiii. 18.

now

on this accaſion was ſuperior to that of former ones, ſo we may believe its vailing darkneſs was ſuperior alſo; or peradventure, if entirely unvailed, the ſame would be the effect of the unſufferable power of LIGHT itſelf, and the DARKNESS be ſuch as our ſublime poet ſpeaks of—

"DARK with exceſſive BRIGHT"—

SUPPOSE a perſon long pent up in a gloomy dungeon, where ſcarce a ſingle ray had penetrated to cheer his lonely hours; and ſuppoſe

now were;---with a View, no doubt, in the Conduct of Providence, to "intimate that their Miniſtry and Way of Worſhip ſhould ceaſe when the Meſſiah came, in whom the Fulneſs of the Godhead dwelt bodily." Indeed, we are expreſly told that the Glory did, on this Occaſion, break entirely out of the Cloud; and after it had filled the whole Houſe, "dazzling rather than enlightening (ſaith the learned Biſhop *Patrick*) ſo that nothing elſe could be ſeen" while it continued there, it ſettled at laſt in the moſt holy Place.

No Perſon ſeems to have had more beautiful and accurate Conceptions on this Subject than our ſublime Poet *Milton*, in the Paſſage already referred to.---

"Fountain of Light! thyſelf inviſible
"Amidſt the glorious brightneſs where thou ſit'ſt
"Thron'd inacceſſible; ſave when thou ſhad'ſt
"The full Blaze of thy Beams, and thro' a Cloud,
"Drawn round about thee like a radiant Shrine,
"DARK WITH EXCESSIVE BRIGHT, thy Skirts appear,
"Yet dazzle Heaven, that brighteſt Seraphim
"Approach not, but with both Wings vail their Eyes!"

THESE Remarks, as far as the Author's Knowlege extends, he thinks ſufficiently warranted. But, if he ſhould be miſtaken in any of them, they contain no hurtful poſition, and therefore may be ſubmitted with all Deference to the Correction of thoſe, who have had more Leiſure, than hath ever been his Lot, to attain an exact and critical Skill in Oriental Literature.

him

him liberated at once, and turning his eye to the Noon-day Sun; would not the whole Face of things appear to him Dark and without diſtinction, till by repeated efforts he had accuſtomed himſelf to bear the redundant blaze? Or ſuppoſe ten thouſand Noon-day Suns ſhould now unite their ſplendors, and burſt inſtantaneouſly upon us who enjoy but one, would not our weak organs be wholly overpowered, and all things around us be loſt in darkneſs viſible and ſenſible? And yet what are theſe compared to the immediate breaking in of the preſence of God's glory, before one ſingle ray of which ten thouſand Noon-day Suns themſelves would hide their diminiſhed heads, and be loſt in total obſcurity? Could mortal eye look at this and live? Even the burning Seraphims cover themſelves before it, and "with both wings vail their eyes!"

THE wiſe Solomon, on this occaſion, having either more preſence of mind than the aſtoniſhed prieſts, or rather being the inſtrument whom God had choſen to proceed with the remainder of this ſolemn ſervice, cries out—"The Lord hath ſaid that he would dwell in thick darkneſs;" and no man can behold his Glory without a Vail. Be not afraid ye Prieſts and Miniſters of God, at what has now happened! Do you not know, from the book of your own Law, that the high Prieſt durſt not approach the Mercy-Seat, without making a Cloud of Incenſe before him, leſt he ſhould be ſtruck blind, or

loſe his life with the ſplendor of the divine Glory? Know ye not that at the || Conſecration of the Tabernacle, in like manner as now, the majeſty of the divine Glory broke out ſo ſtrong, beyond what ever it had done before, filling the whole houſe, that "Moſes was not able to enter into the Tent of the Congregation." Look therefore on this ſudden and alarming appearance, that drove you from the Altar, as a ſure token of God's immediate Preſence, overwhelming with Light that cannot be beheld, accepting our ſolemn Dedication of this Houſe, and acknowleging it to be the place where his Glory will dwell for ever!

TRIUMPHING in this idea, and raiſed almoſt into Raptures divine, the pious monarch now turns his ſpeech from the Prieſts and People immediately to JEHOVAH himſelf, in that ſublime Apoſtrophe of my text.——

"I HAVE ſurely built thee an Houſe to dwell in, a ſettled place for thee to abide in for ever!"---

Now do I aſſuredly know, O thou holy One of Iſrael, that my labours of love to thee are not in vain! Now am I convinced that I enjoy that honor which I have long wiſhed for—that ſupreme honor of building thee an Houſe (not a temporary tabernacle, like thoſe of former times, in which thou wilt ſojourn only for a ſeaſon, but a fixed place, an Houſe of ages) in which, I truſt, thou wilt abide for ever!

|| Exod. xl. 35.

THEN

THEN turning himſelf back to the people, he began to bleſs them, and to give Thanks to God, and to recount before him the many inſtances of his kindneſs in the carrying on this work for the reception of his Glory.

BUT ſuddenly recollecting himſelf, and being ſtruck with the vanity of thinking that the tremendous majeſty of Heaven could be confined to time or place, he breaks out into a ſecond Apoſtrophe more grand than the former ſtill, and exceeded by nothing that is to be found in all the volumes of the world!

"BUT will God indeed dwell on the earth?" Will HE at whoſe footſtool ten thouſand worlds hang and are as nothing—will HE who walks on the whirlwind's wing, and paſſes from one end of creation to the other, ſwifter than the lightning's glance--will HE be limited to any particular abiding place? How vain the thought, O thou Being ſuperlatively raiſed above all Beings! Behold! the whole immenſity of ſpace, nay the very "Heaven, and Heaven of Heavens, cannot contain thee; how much leſs this Houſe that I have builded?" Yet, though in a literal and local ſenſe, thou wilt not be confined here, we know that thou wilt nevertheleſs in a ſpecial manner be preſent—"to have reſpect to the ſupplication, and to hearken unto the cry and to the prayer which thy ſervant and thy people ſhall make towards thee in this place."‖

‖ V. 28, 29.

CONVINCED, therefore, of this, the reſt of the chapter and Service dedicatory, is chiefly SUPPLICATION and PRAYER; two verſes of which I have alſo taken into my text as a model for us on the preſent occaſion.

HAVING thus laid before you the deſign and occaſion of the text, with as much brevity as circumſtances would admit, I come now to make an application of the whole to the purpoſe of this day's ſolemnity.

WE too, my brethren, have been building a HOUSE to the Lord; not a ſuperb and magnificent ONE, fitted to the oſtentatious Worſhip of the LAW; but a HOUSE decently neat and elegantly plain, ‖ fitted to the Simplicity of that GOSPEL-WORSHIP which muſt be performed in "Spirit and in Truth." We too are here aſſembled, in the preſence of Almighty God, and in the ſight of Men and Angels, to make a ſolemn OFFERING of THIS HOUSE to the name of the Lord; and to *ſet it apart* to the purpoſes of Religion for ever.

BY this work of ours, we pretend not to confer any peculiar Sanctity on particular places, or portions of inanimate nature. What we do is only declarative of our own fixt Intention of endeavouring, through God's Grace, to ſanctify ourſelves in this place, in the full hopes of meet-

‖ The Houſe here ſpoken of well deſerves the above Character, being a very elegant Building, executed in the beſt Taſte. Its Dimenſions are Ninety-one Foot by Sixty-one.

ing

ing the ſpiritual Conſolation of his divine preſence therein; and entering into a ſolemn engagement, for ourſelves and our poſterity, of keeping it for ever ſacred to theſe pious uſes, agreeable to the pure Model of that moſt excellent Church, whereof we are members.

THIS labor of our love, however unworthily performed, and by however mean inſtruments, we hope will be accepted in and through the mediation of Chriſt Jeſus. A ſign from Heaven to confirm this hope, we muſt not expect! a CLOUD OF GLORY, declaring the immediate Preſence of God among us, we look not to ſee! Types and ſhadows and the burden of ceremonies are done away. But behold, a greater evidence is here! The ſon of God himſelf hath been among us, and hath left in our hands the GOSPEL of ſalvation, the words of eternal truth, declaring that——"Where two or three are gathered together in His name, there will he be in the midſt of them." By the eye of ſcripture-faith, that faſt anchor of the Soul, we can ſee him, we can feel him vitally preſent with us! we can enjoy union and communion with him; and, in our moſt holy Places, we can behold him ſeated on another Mercy-Seat than that of the Temple and the Law, and hear him ſpeaking in another manner than from within the Vail! We can behold him ſeated on the Mercy-Seat of REDEEMING LOVE, and hear him ſpeaking in the comfortable overtures of the Goſpel of Peace!

THESE

THESE intereſting Truths being premiſed, and having the well-grounded aſſurance that "God will indeed dwell on the Earth"—even in the midſt of the truly religious Meetings or Societies of his people; it behoves us next to conſider what conduct ſuch Societies ought more eſpecially to obſerve, in order to expect ſo great a bleſſing.

AND firſt, then, if we, as a religious Society, would hope that God would continue among us in this Place which we have dedicated to his name, we muſt be careful to improve ourſelves in "all manner of holy converſation and godlineſs, not forgetting the Aſſembling ourſelves together, as the Manner of ſome is." ‖

AND here, as this neglect of "Aſſembling together," in the place where God's honour more immediately dwells, is an evil of the moſt ungrateful kind, and which cannot but provoke him above any other, to withdraw his more immediate preſence from a people, it may not be amiſs, with all candor and affection, to addreſs a few things to thoſe whoſe "Manner" this is; although it muſt be confeſſed that it is hard even for Charity herſelf to imagine any plauſible pretext for their conduct.

THERE is not, I am certain, a perſon among us that will not acknowledge ſome ſort of Homage to be due to the ſupreme Lord of heaven and earth. Even the DEIST himſelf will be fond of owning this to be a natural Dictate of eternal Reaſon, founded on the immutable relation be-

‖ Heb. x 25.

tween

tween the Creature and its Creator. But then he will ſay that this Homage is a tribute of the Heart, better to be performed in the retirements of the Cloſet, than amidſt the avocations of a public Aſſembly. And the kindeſt thing we can ſuggeſt is, that this ſentiment (it is to be feared) is too much adopted by many men, in other reſpects of ſtrict honour, fair morals and uſeful members of ſociety; who, although they profeſs to believe in the Religion of Jeſus Chriſt, and would ſcorn the imputation of Deiſm, yet ſtill continue in the neglect of that public worſhip and thoſe ſacred ordinances which this religion hath enjoined. Inſtead of approaching the Courts of the Lord, with their reſpective families, on thoſe days that are conſecrated to his more immediate ſervice, they either ſequeſter themſelves from the reſt of mankind in unſocial retirements; or, if Decency obliges not to this, "one goes to his farm, and another to his merchandize."

Now, we will allow ſuch perſons, all that they themſelves can aſk. We will in Charity ſuppoſe that they are as regular and fervent in Private devotion as they can poſſibly pretend to be. Yet ſtill we ſay that the neglect of Public worſhip contradicts their profeſſion of Chriſtianity, and is a public breach of duty to God, to Society and to their own Souls. And would to Heaven that what may be offered on this head might gain their attention; ſeeing no terms of aſperity and reproach

reproach ſhall be uſed, unbecoming the ſpirit and temper of that religion, to the public exerciſe of which, we would woo and win them.

And firſt they are intreated to conſider that, from the whole tenor of Scripture, the public obſervance of a Sabbath, in places ſet apart for that purpoſe, appears to have been God's own appointment, and has the promiſe, both of this life and that which is to come, annexed to it. Eternal Wiſdom gave an early intimation of it, while our firſt parents were yet in Paradiſe, by bleſſing the Seventh day. Our firſt parents delivered it in Tradition to their poſterity, who (as we have ſeen) had their places of public worſhip, approved by God's immediate appearance among them; and at length when theſe Traditions were either darkened or deſtroyed, the Lord ſolemnly republiſhed the ſame inſtitution or ordinance from mount Sinai, in the Law, ſaying—"remember the ſabbath day to keep it holy."

Jesus Christ, who came not to deſtroy but to fulfil the Law, frequented the places of public worſhip, and ſanctified the Sabbath by his example. The very form of prayer, given by him to mankind, at the inſtance of his diſciples, is a public form. Nay the great deſign of his coming into this world and leaving his Goſpel behind him, was to accompliſh a plan of Redemption for loſt mankind, to plant a Church for himſelf upon earth, and form his diſciples into one public body, whereof himſelf is the head.

But

But how can there be a Church, where there is no Membership, no Communion, no "Assembling ourselves together," agreeable to his appointment? How can those be his Disciples now, who do not imitate his first Disciples, and join together "in ‖ Doctrine, Fellowship, in Breaking of Bread, and in Prayers?" These first Disciples certainly knew their master's will as well as we do now; and if one sett of men, who call themselves Christians, may withdraw themselves from public ordinances, another may do the same; and, as example is powerful, the time may fast come, when in vain shall we build Churches—nay, in vain should we open the doors of those that are already built!

We do most readily allow the Private worship of a man's own heart, its full commendation; and God forbid that any thing here said should be understood as derogatory from that worship, or tending to set in opposition to that which is Public. It is most sincerely to be wished that no man ever pretended to it, who did not heartily practise it. All true devotion must begin in the heart; but then it must not end there. God not only calls us to acknowlege him in our own minds, but openly and avowedly to acknowlege him before men; that they, seeing our good works, may be stirred up to give him the greater glory.

Openly do the celestial Choirs pour forth

‖ Acts ii. 42.

their triumphant HALLELUJAHS to his adorable name! Openly do they caſt their crowns at his feet, ſaying—"Worthy art thou, O Lord! to receive glory, and honour, and power!"

AND ſhall MAN be ſilent, or wholly ſelfiſh, in his worſhip? Man, ſo highly favoured! Man, the REDEEM'D OF GOD! Man, made ſocial in his nature; endued with voice articulate, and appointed to lead the Chorus of this lower world! Shall he forſake his poſt, and neglect thoſe public praiſes, which his tongue was framed to utter? Should he do this, the very Brute and even the Inanimate creation, openly and inceſſantly declaring God's glory day and night, would ſhame him for his ſad deſertion!—And ſhame him they do, while he confines himſelf to a worſhip merely ſelfiſh or ſolitary, hides himſelf from the § world, abſents himſelf from the *great Congregation* of God's people, and bluſhes to utter forth his maker's praiſes before heaven and earth!

BY a Worſhip merely ſolitary, a man may perhaps ſomewhat improve the ſtate of his own mind, and ſerve himſelf; but, by Public Worſhip, a man not only ſerves himſelf, but, as far as poor duſt and aſhes can, promotes God's glory alſo, by acknowleging him before the

§ THERE may have been inſtances, where ſome of God's Servants have been ſuffered to withdraw from the World, to a Life merely ſolitary. But theſe are rare Caſes, not intended for common Uſe, or common Example; nor do we ſpeak to any who pretend to a Life of that Sort.

whole

whole world. The height of religious perfection is when both ſorts of Worſhip have their due place; and however much a man may boaſt of the Devotion of the Heart, if he keeps it there, the world will be apt to ſuſpect him, and to aſk of him a ſign for the edification of others.

Upon the whole then, it appears that a neglect of the Public Ordinances of Religion, in one profeſſing to believe the Goſpel, is a plain contradiction of that profeſſion, and a breach of that duty which we owe to God. And oh! that it might never be forgotten by any one who *names the Name of Chriſt*, that it is only to thoſe who "confeſs him before men," that he hath given the moſt comfortable promiſe of "confeſſing them before his heavenly father," in that awful day of accounts, when he is to ſit abſolute judge of their conduct.

And yet ſtill, if ſuch be the caſe in reſpect to thoſe who, though they neglect the Public Worſhip of God, nevertheleſs pretend to a more Private and Spiritual Worſhip of him; what muſt it be with ſuch as are avowed enemies to both? Would to God that they would put the matter to their own Souls in their ſerious moments; if, peradventure, they ever leave themſelves leiſure to be ſerious.

But, to proceed—we were next to ſhew that the neglect of Public Worſhip is alſo a breach of Duty to Society. Much of what might be offered on this head is anticipated on the for-

mer; for ſo kind hath God been to us, that whatever he hath commanded us to do for his Glory, is likewiſe for our own Good. Many arguments might alſo be drawn from the nature of ſociety; our common wants, our common dangers, our common Redemption, and our common dependence for happineſs here and hereafter, on the ſame Parent-God. But theſe may be paſſed over at preſent; it being generally acknowleged that government and ſociety cannot be maintained on any other principles than juſtice, ſobriety and obedience. And theſe principles cannot be maintained, in any tolerable degree, but "for the Lord's ſake," and by means of Religion and its divine ſanctions. And Religion cannot be maintained without a due regard to its public ordinances.

THERE is ſomething as lovely and venerable, as it is truly ancient, in the appointment of a Sabbath, or one day in Seven, for "aſſembing ourſelves together." By this means, people are brought forth and aſſociated in their moſt decent attire. They are humanized and poliſhed and made better acquainted. They provoke one another, as the apoſtle expreſſes it, to love and good works. Nay, as the ſame apoſtle further teſtifies, much greater fruits than theſe may be expected. For, "if † the whole church be come together in one place, and there come in one that believeth not, or one unlearned; he is convinced

† 1 Cor. xiv. 23, &c.

of

of all, he is judged of all; and ſo, falling down on his face, he will worſhip God, and report that God is of a truth" in that place.

WHENCE it appears that the neglect of public worſhip is alſo a breach of duty to Society, and a bar to the reformation and good order of mankind. It was next to be proved a breach of duty to our Own Souls. And here little need be ſaid.

WHATEVER is a neglect of duty to God, whatever obſtructs the good of Society, muſt neceſſarily be prejudicial to the Individual. Were men wholly compoſed of ſoul and made entirely for themſelves, a refined ſelfiſh and ſolitary religion might poſſibly ſuit them. But, as the matter now is, they ſtand in need of all ſocial helps to enflame their devotion; and it is found by experience that in public aſſemblies, when all things are conducted with decency and order, a kind of holy fervor is apt to kindle from † boſom to boſom, riſing to heights which the ſolitary worſhipper cannot eaſily reach or conceive. In a word, 'tis to ſocial and public worſhip, as hath been already hinted, that our bleſſed Saviour hath given many of the Goſpel-promiſes. For he hath aſſured us that if even ſo ſmall a number as "two ſhall agree on earth, as touching any thing that they ſhall aſk, it ſhall be done for them of his father who is in heaven." ‖

† See ſome Arguments on this head in Diſcourſe V. ‖ Mat. xviii 19.

THESE arguments, 'tis to be hoped, may convince thoſe who neglect or ſcorn our Sabbaths and public Meetings, that they are, in Reality, acting contrary to their Duty to God, to Society, and to Themſelves; and that if it were not for the wiſe ordinance of a Sabbath, true religion would ſcarce be found upon earth. And if Religion were gone, Society could not long ſubſiſt, or at leaſt it could not ſubſiſt on the principles of Virtue, Freedom and Safety.

AND this leads me to one argument more, which, as it is of a worldly nature, may perhaps be better heard. If we would wiſh to live happy and ſee good days; if we would wiſh to ſee our Children dutiful, and our Families in Subordination round us; if we would wiſh to have our Property ſafe, and our perſons free from Violence; we ought to ſupport the credit of Religion, and ſet forward the Public Worſhip of God, by our whole influence, our example, and every other means in our power.

So far in general. As to you, my brethren, to whom this Diſcourſe is more particularly addreſſed, it is to be hoped that you will be perſuaded to a conſcientious attendance upon the public Worſhip, the Prayers, the Feſtivals and the Sacraments of our CHURCH, not only from the above motives, but from the nobler motives firſt mentioned to you, namely as a means of continuing the divine Preſence among you, and obtaining that Spiritual Conſolation and Fellowſhip with

with God, which, it is to be believed, were your ſincere deſire in contributing of your ſubſtance to the erecting of this Houſe.

ANOTHER thing I muſt recommend to you, if you would expect God to dwell among you, as a Religious Society. 'Tis UNION and CHARITY with one another. For St. Paul tells the Corinthians, that where Diviſions are among a people, they will come together in the Church, "not for the better, but for the worſe."* It is impoſſible, indeed, in this world, while men have their paſſions, their vanities, their intereſts, and their ambitions, but ſuch offences will come; and a good man will be apt to cry out---"Is there no balm in Gilead," no ſovereign method to prevent or heal theſe painful wounds? The beſt way, indeed, is to practiſe all Chriſtian FORBEARANCE, and to leave the reſt to God's Providence; ever bearing in mind that the glory of a Church conſiſts not in the oſtentation of numbers, but in the ſtrict Union and Fellowſhip of its members.

THE ſame Charity, Love and Candor, that you extend to one another, let me beſeech you, in a particular manner, to extend to thoſe who are appointed to miniſter among you. Judge of them with impartiality. Bear in mind the difficulties of their office. Conſider that they are men of like infirmities with yourſelves, placed by their ſtation in a very public point of

* 1 Cor. xi. 17.

view; and thereby what failings they may have are rendered the more conſpicuous.

When you enter God's Houſe, let your minds be impreſſed with a deep ſenſe of his awful preſence, and "keep your feet with all diligence." Examine carefully into the motives of your appearing there; whether it be from an idle Curioſity, or to have a momentary warmth raiſed in you merely by Preaching; or whether it be, in good earneſt, to humble yourſelves before the throne of God, and to join with your fellow Chriſtians in the ſolemn acts of Devotion; "in Supplications, Prayers, Interceſſions, and Giving of Thanks for all men," agreeable to the moſt compleat form of our excellent Liturgy?

Preaching, my brethren, was originally a wiſe inſtitution, to inſtruct the Ignorant, to rouſe the Dull, to confirm the Wavering, and to animate All in the diſcharge of their duty; and, as ſuch, is ſtill retained by our Church as a very neceſſary addition to her public ſervice, and is moreover warranted by the example of our Saviour and his Apoſtles. But then, here lies the fault, that many will conſider this Preaching as the principal part of the Public Worſhip itſelf; and no Preaching will be acceptable to them that does not, as it were, hurry them out of themſelves, by captivating the Paſſions, as if that was a nobler and more uſeful work than to convince

convince the Judgment. Preachers there are, indeed, who can do both in an eminent degree; and their ſucceſs in this reſpect is a bleſſing to the ſocieties to which they belong. But what we complain of is this---that the excellent Liturgy of our Church ſhould be no motive, or only a ſecondary motive, for frequenting her Service; and that this wrong taſte of Hearers is apt to lead to a wrong taſte in Preaching, and draws men of warm tempers, ſmall abilities, and fond of pleaſing, into extravagances of heat and zeal, which Reaſon cannot juſtify, and CHRISTIANITY requires not at their hand.

As the reſult, therefore, of what has been ſaid, let me, in the next place entreat you, as a religious Society, to "hold faſt the profeſſion of your Faith without wavering," without levity, and without being "blown about by every Wind of Doctrine."

I mean not, on this occaſion, the leaſt reflection againſt any of thoſe who differ from us in their perſuaſion. They have, no doubt, fully examined and convinced themſelves in the Faith they hold; and the ſame indulgence which we freely extend to them, we do but claim for ourſelves. Seeing we alſo, as well as they, have embraced the Faith of a particular Church, we alſo muſt be ſuppoſed to have ſufficient conviction in our own minds for the choice we have made. We muſt be allowed to think the faith

of that Church the ſame that "was once delivered to the Saints." We muſt be allowed to conſider her Worſhip as ſocial in its nature; plain yet ſolemn, and keeping the golden mean betwixt thoſe idle pegeantries that diſtract the attention to things purely ſenſible, and thoſe illuſive reveries that pretend to refinements which human nature cannot reach. We muſt be allowed to pay a due regard to her ancient diſcipline, her venerable order, and her wiſe conſtitutions, that were planned by men of ſuperior eminence, and have ſtood the teſt of ages. And, laſtly, we muſt be allowed to look upon theſe things as matters, not lightly, wantonly, or raſhly, to be given up.

I ſhall only detain you while I recommend one thing more to you, as a Religious Society; and that is, a liberal and beneficent ſpirit in contributing to all works of CHARITY and Common Concern. And, on this head, it is with pleaſure that I confeſs myſelf almoſt abſolved from the neceſſity of ſaying any thing. I am rather called to congratulate you on the excellent ſpirit that hath already been ſhewn, than to doubt of its continuance.

THIS Houſe hath been almoſt wholly built within yourſelves; by the free, voluntary and chearful contributions of your own members. Some have ſpared in their exigence, and ſome out of their abundance, and that too with ſurpriſing

priſing liberality. Bleſſed are ye "for this loan "that ye have lent unto the Lord *. May God "remember you concerning this, and wipe not "out your good deeds that you have done for "the Houſe of your God and for the Offices "thereof." †

PROCEED with the ſame liberal and pious ſpirit, in what remains of this good work. Remember that God hath bleſſed you with every inſtance of proſperity, in times of extremeſt danger. And ſurely, when our harveſts have been multiplied, and our cattle and our fields encreaſed;--when we behold our children growing up and proſpering round us, and even wanting room in the Houſe of the Lord, then, oh then! it is one of the nobleſt CHARITIES to offer back to God a part of what He has ſo liberally beſtowed, and to make a proviſion for continuing the Worſhip of His adorable name among our poſterity to the lateſt generations! Whatever we may give this way, according to our beſt abilities, God will accept as an offering of our Love to Him; and let us look what we lay out, and it ſhall be returned to us "after many days" ‖

I come now to the laſt verſes of my text, which were theſe--"The Lord God be with us, "as he was with our fathers. Let him not leave "us nor forſake us---That all the people of the "earth may know, that the Lord is God, and "there is none elſe."---And the very tenor of

* 1 Sam. ii. 20. † Nehem. xiii. 14. ‖ Eccleſ. xi. 1.

theſe

theſe words, as well as the nature of this occaſion, calls us to conclude in the moſt humble and ſupplicant manner with----

PRAYER.

BUT with what language ſhall we addreſs thee, O thou moſt holy and exalted Being! our GOD and our Fathers GOD----who inhabiteſt eternity, and art the Life and Light of the world! What ſhall we render unto thee for ten thouſand times ten thouſand mercies, which language would fail us to expreſs, and the whole period of our lives to recount! Above all, what ſhall we render unto thee for the Knowlege of thine everlaſting Goſpel, and thoſe glorious privileges to which we are called as members of thy Church militant on earth--even to that exalted Privilege of Angels---the Privilege of enjoying Uńion and Communion with thee! Oh then, that our hearts could now conceive, and our tongues could utter, ſuch ſtrains of praiſe and adoration and thankſgiving to thee, as Angels, and glorified Spirits, and the Church triumphant, pour forth to thee in Heaven above!

IT is good for us, O Almighty Father, that thou haſt called us to this Knowlege, and haſt vouchſafed us theſe Privileges! It is good for us that thou didſt put it into our minds *to build*

thee

thee an houſe to dwell in, and haſt permitted us to DEDICATE and ſet it apart (as we hope) to the glory of thy name for ever! Yet, inaſmuch as we are taught not to put our truſt in theſe outward marks of Devotion, but that each of us muſt prepare for thee an habitation inwardly, and a temple in our Hearts; we do, therefore, now come to make a nobler and more important DEDICATION unto thee! We come, as is our bounden duty, thro' the merits and interceſſion of our bleſſed REDEEMER, to DEDICATE OURSELVES, our Souls and Bodies, our whole Lives, to thy ſervice. And, O thou who art the Hearer of Prayer, "to whom mercies and forgiveneſſes belong, tho' we have rebelled againſt thee," we moſt earneſtly pray that our paſt offences may be blotted out, that we may be waſhed in the Blood of Chriſt, and that the vows and offerings which we now make may be accepted in Him, and rendered effectual to our everlaſting ſalvation.

For this end, O merciful God, let the Grace of thy holy ſpirit aſſiſt and ſtrengthen us in all our Supplications and Prayers, that we ſhall thenceforward offer up to thee in this Place; and be thou graciouſly pleaſed to vouchſafe us thy Preſence therein continually. *As thou wert with our* FATHERS, *O Lord our God, ſo be thou with us.* As thy mighty power brought them (like the Iſraelites of old) thro' the perils of another raging Sea; as thou didſt ſupport them in a remote Land,

Land, while it was yet another Wilderneſs; as thou didſt at length give them goodly habitations therein, and, in thy divine favour, made choice of them and their children after them, to plant and propagate thy everlaſting Goſpel to the ends of the earth---as thou wert with them in theſe things, ſo be thou with us. Let not our unworthineſs provoke thee to "leave us nor forſake us;" but let our light ſhine continually forth, till *all the people of the earth ſhall know*---till the HEATHEN around us know---*that the Lord is God, and there is none elſe*; till they know and confeſs that the GODS whom they have ſerved are no Gods; that they and their Fathers have inherited Lies and Vanity from the beginning; and that there is none in whom Salvation may be found, ſave in thee, O Lord moſt mighty and moſt high!

AND in order to haſten this happy time, when all the ends of the earth ſhall bow down to thy Majeſty, and Kings and Princes caſt their Crowns before the throne of the Lamb, we pray that thou wouldſt give ſucceſs to all foundations of uſeful Knowlege, and to the bleſſed GOSPEL, whereſoever and by whomſoever it is truly PREACHED. In a particular manner, be pleaſed to give continual ſucceſs to the PREACHING thereof in this Houſe, which we have now openly and ſolemnly *ſet apart* to that ſacred purpoſe. May all who are called to miniſter therein, put off their own Righteouſneſs, nor ſeek the applauſe

plauſe of Men; but may they be cloathed with the Humility of Chriſt, rightly and duly adminiſter his Sacraments, explain his Word, and be anxious for nothing ſo much as to advance his Glory, and *preach him crucified.* May this place never be proſtituted to the purpoſes of Vanity and Ambition, Error or Enthuſiaſm, Coldneſs or Lukewarmneſs. May it continue the Habitation of the "God of Jacob for ever; a Place where Prayer ſhall ever be made unto him, and where daily ſhall he be praiſed!" May it continue a place where the Service of our Church, the Preaching of the Word, and the Adminiſtration of our Sacraments, may be rendered effectual, thro' the atonement of Chriſt, to the Salvation of thouſands!

FINALLY, O Lord, we pray that Love and Union may prevail among all the Members of this Church thro' life; and, at their death, may they be tranſlated into the general Aſſembly of the Church of the *firſt-born* that are written in Heaven; where, being freed from all human frailties, and admitted to the beatific preſence, they may offer up unwearied Hallelujahs to him that ſitteth on the Throne, and to the Lamb for ever and ever!*

* A concluſion was made by ſinging the words of the text, as an Anthem.

DIS-

DISCOURSE VIII.

The GOSPEL-SUMMONS.

Preached in Chriſt-Church PHILADELPHIA; January 10, 1762. At the FUNERAL of the Rev. ROBERT JENNEY, L. L. D. Rector of the ſaid Church.

LUKE, xvi. 2.

Give an Account of thy Stewardſhip; for thou mayeſt be no longer Steward.

RENDER up your Stewardſhip—give an Account of your Conduct--thundered forth by ſome powerful Superior, that will brook no delay--what a tremendous SUMMONS is this?

HEAR it ye rich, and ye poor; ye rulers, and ye ſubjects; ye paſtors, and ye people! Whether there be committed to you ten Talents, or one; whether your Stewardſhip be in things ſpiritual, or things temporal—hear it and be inſtructed! The laſt Knell of expiring Time; the trump of GOD calling us to his judgment-ſeat; ought not more deeply to alarm us, than this awful Summons of the Goſpel; which, though it is daily heard by us, has its Moral but too much daily neglected.

VARIOUS are the methods by which God's

wiſdom thinks fit to call ſinners to repentance, in the ſcriptures. Sometimes in language, ſoft as the breathings of love divine; ſometimes in notes, ſevere as the voice of offended majeſty; ſometimes by the gentle allurements of promiſed rewards; and ſometimes by the awful denunciations of a judgment to come.

Our bleſſed Redeemer, in the preceeding chapter, had been Preaching up the moſt comfortable doctrine of his *Father's free Grace*, manifeſted in the remiſſion of ſins, and his readineſs to receive and embrace returning penitents. The love of God in this, and his planning from eternity a method of bringing home *loſt Souls* to himſelf, through the all-perfect Satisfaction of a Saviour, are moſt beautifully and tenderly ſet forth in ſundry inſtructive Parables; ſuch as a Shepherd's leaving ninety-nine of his ſheep in the wilderneſs, to look after one loſt, and calling all his neighbours to rejoice with him on finding it! Such as a Woman's ſearching carefully for a piece of loſt treaſure, and communicating her joy to all around her on the recovery thereof! And, above all, ſuch as that of an indulgent Parent, receiving back to his boſom even a Prodigal Son that had waſted his ſubſtance in riot and intemperance.

But all theſe ſoft and winning deſcriptions were loſt upon the hardened Phariſees. Our Saviour, therefore, addreſſes them in a very different ſtrain. He lays before them this Parable of the Steward, called ſuddenly to account before

before his Lord and Maſter; thereby intimating to them, in colours the moſt ſtriking, that however light they might make of the Goſpel Overtures in the *Day of Grace*, a time would come, and that ſuddenly too as a thief in the night, when they would be called to give a ſevere account of the improvements they had made of ſuch ſignal bleſſings!

I HAVE not choſen theſe words, as thinking that this congregation could be moved by nothing but arguments of terror; nor becauſe there is the leaſt ſimilitude between the character of the Steward in the text, and that character which is the occaſion of the preſent mournful ſolemnity. To argue thus, would be a perverſion of all Parables, and the deſign of all Preaching. The Scripture-Parables are generally written for the illuſtration of ſome important point of Doctrine, or Morals; and do not require a particular application of every particular circumſtance.

THE words which I have read, "give an account of thy Stewardſhip, for thou mayeſt be no longer Steward," are to be taken, as they ſtand, in their ſingle and irrelative ſenſe, being equally applicable to accountable creatures of every degree. And the doctrine I would infer from them on the preſent occaſion is—

FIRST, That every thing we poſſeſs in this

world is given us in Truſt, and for Improvement.

SECONDLY, That there will be a day of final Reckoning; and that as the Account ſtands at the hour of Death, ſo will it be produced in the day of Judgment.

THIRDLY, That the only reflections which can give us hope, as accountable creatures, in the hour of death, and the reſignation of our Stewardſhip, are to be derived from the goſpel-proſpects and promiſes.

And FIRST, then, it is evident, from the whole tenor of God's holy word, that whatſoever we poſſeſs in this life is given us in Truſt and for Improvement. The unprofitable ſervant, who laid up his Pound in a napkin, had a ſevere ſentence paſſed upon him by his returning lord---"Take † from him the pound, and give it to him that hath ten pounds;"—to him that hath made a due improvement of what was formerly committed to him. The like ſentence was denounced againſt the fruitleſs Fig-tree—"Cut ‖ it down, why cumbreth it the ground?"

MANY more Scripture-proofs might be adduced; but the point in queſtion does not ſeem to need them. To a man who lives a life of Reaſon and of Virtue, few things are ſufficient to ſatisfy the calls, nay to anſwer the conveniencies of life. Could it be agreeable then, to the ordinance of a wiſe and juſt God, for one to

† Luke xix. 24. ‖ xiii. 7.

graſp a thouſand times his proportion of the Goods of this world and to hoard them up without improvement for the public? Why ſhould different talents be aſſigned to different perſons, if they were to be employed ſolely for their own private uſe? Why ſhould one wallow in wealth; one be exalted to the ſummit of power; one rejoice in bodily ſtrength; one enjoy faculties of mind almoſt angelic; if the ſeparate poſſeſſors were to uſe theſe ſeparate gifts only for themſelves, without regard to the community?

THROUGH all nature, there is inceſſant energy, action and communication of powers. Nothing ſeems to exiſt on its own ſingle account. The very Stars, that ſpangle the face of night, are bound to their orbits by mutual action on each other, and on the common center of the ſyſtem!

WHY, then, ſhould thoſe divine gifts and endowments, which providence ſhowers ſo profuſely on individuals of the human ſyſtem, be left without their full uſe? Why ſhould they be ſuffered to ſtagnate, as it were, like waters emitting only a noiſome vapor in the ſummer's drought? Ought they not rather to flow irriguous, like the refreſhing Rills, rejoicing the country around? Moſt undoubtedly, my brethren, they ought! And ſuch would be the improvement which we ſhould make of every thing committed to us if, inſtead of looking upon it as peculiarly our own, and ſo much added to our

private felicity, we would conſider ourſelves only as God's Stewards for the ſame; and more eſpecially reflect that there will be a day of final reckoning, when we ſhall be called to give an account of our Stewardſhip, before men and angels, at the bar of omnipotence. And this was the SECOND topic of my diſcourſe.

Now a Day of Accounts is inſeparable from the very notion of a Stewardſhip; and the ſacred ſcriptures, purſuing the metaphor, have placed this matter beyond Contradiction. We are there told that all our actions are regiſtred in a Book, written with a pen of iron and with the point of a diamond. We are alſo told that our omnipotent judge will open this awful book and proceed againſt us by regular proceſs—"I ‖ ſaw a great white throne and Him that ſat on it; from whoſe face the earth and the heaven fled away, and there was no place found for them. And I ſaw the Dead, ſmall and great, ſtand before God; and the BOOKS were opened and the Dead were judged out of thoſe things which were written in the Books, according to their works."—

Ah! then, my Fellow-Chriſtians! how many thouſand thouſand ſecrets ſhall be laid open before an aſſembled univerſe? Then, and not till then, ſhall we thoroughly ſee and underſtand the ſum and ſcope of God's eternal plan, without thoſe intricacies wherein it is now involved! Then ſhall the account between virtue and vice be finally ſtated and balanced! Then ſhall hypo-

‖ Rev. xx. 11, 12.

criſy

criſy be obliged to lay down its maſk, oppreſſion his rod, dominion his ſceptre; and all to appear naked and on a level, at the bar of the Almighty, to give an account of their Stewardſhip, each for himſelf, and none by another!

THEN ſhall it be ſeen how every one of us has uſed the gifts committed to us in our ſeveral ſpheres. Then ſhall it be known for what end Wealth or Power, or great Talents were variouſly beſtowed. If the former was our portion, it will be known, whether we hoarded it up with a mere ſordid view of Self-enjoyment? Whether we ſuffered it to draw off our attention from things celeſtial, to extinguiſh the ſocial and public affections; and to debaſe us into a literal affinity with the beaſts that periſh? or whether, if we did beſtow any thing out of our abundance, it was done with a ſpirit of oſtentation to be ſeen of men; or done, in the true Goſpel-ſenſe, to feed the hungry and cloath the naked, after anſwering all the domeſtic Charities of father, ſon and brother, and the ſacred calls of the Community, which includes the whole?

AGAIN, if Power and Government fell to our ſhare, it will be known—Whether we bartered our favours away for vile gain? whether we were open to the allurements of vice, the blandiſhments of flattery, and the intoxications of party? or whether we made uſe of our influence to ſupport juſtice, to protect innocence, to encourage virtue, and to reward humble merit?

If wiſdom and great talents were beſtowed upon us, it will be known—Whether, with a noble Diſintereſtedneſs of ſoul, unawed by power and unbribed by wealth, we have ſtedfaſtly exerted theſe divine gifts for the illumination of mankind, for the advancement of God's glory, for the propagation of civil Liberty, and for the ſupport of whatever elſe is valuable in ſociety?

Then, at length, it ſhall be known—from what ſecret motives the labors of the reputed Patriot took their riſe? Whether the loud Declaimer in ſenates and public aſſemblies ſought his own glory or the glory of the public? Whether his many laboured and popular harangues have flowed from partiality to his friends, oppoſition to his enemies, or peradventure from both? Whether they were calculated in good earneſt to reluminate the dying ſpirit of virtue and freedom; or to raiſe himſelf, on the wings of a temporary fame, to the ſummit of earthly power?

Then too it ſhall be known--Whether he that miniſtred at the altar, miniſtred for himſelf, or for his Lord and Maſter? Whether he was more anxious for the reformation of mankind, or to appear and ſparkle, for a moment, in the public eye? Whether the ſpirit of the goſpel, entered always into the ſpirit of Preaching? Whether the fierce zeal, often ſhewn for particular points, was a zeal according to knowlege? Whether it hath tended more to inſtruct or to diſtract the world? Whether the diviſions, ſeparations and

con-

contentions among Chriſtians, have been made leiſurely and upon cool reflexion? Whether pride, paſſion, reſentment and wilful narrowneſs of mind, had any ſhare in forming them?

THESE things, and ten thouſand more, which it would be impoſſible to recount, will be known at that day; in which there is nothing now hid that ſhall not be made manifeſt!

HAPPY the man, then, and thrice happy he, who, anticipating this tremendous ſcene, can give an account of his Stewardſhip to his own conſcience! Happy the man in public life, who ſhall be able in that awful day to appeal to his paſt conduct, and ſay--"Whoſe ‖ ox have I taken? Whom have I defrauded? Whom have I oppreſſed? Or of whoſe hand have I received any bribe to blind mine eyes therewith? Even the Lord (my judge himſelf) is witneſs this day that ye have not found ought in my hand!"

HAPPY too the miniſter of God's word, who can call his people to witneſs for him in that day, and ſay, in the words of the bleſſed apoſtle Paul---"I † take you to record that I am pure from the blood of all men; for I have not ſhunned to declare to you all the council of God; and I have kept back nothing that was profitable to you; but have ſhewn you and taught you publicly from houſe to houſe; taking heed to the flock over which the holy Ghoſt hath made me overſeer; feeding the Church of God which he hath purchaſed with his own blood."---

SUCH being the caſe, then, my brethren; and

‖ 1 Sam xii. 3--5. † Acts xx.

ſince

ſince as the tree falleth, there it will lie; ſince as death leaves us, judgment will find us; what an awful and important moment muſt the moment of our dying be? It is like entering, through a dark portal, into the great manſion-houſe where we muſt render up our Stewardſhip. Having once paſſed the threſhold, there is no way for retreat left; no way to alter or amend one jot of our account; for "there * is neither work nor device in the grave."

No wonder, then, that to die, ſhould be reckoned a thing exceeding ſolemn! A day of accounts, and the vaſt ocean of eternity before us--Oh! how the ſoul ſhudders on the brink, and fain, very fain, would cleave to this evaneſcent ſpeck of earth, loth to quit her hold, till the God of grace comes with his divine conſolations, and cheers the recoiling ſpirits!

AND this leads me, in the THIRD place, to obſerve that our only hope in the hour of death, is to be derived from the Goſpel-proſpects and promiſes.

BEFORE the Chriſtian Revelation was made known, the Death of the beſt of men was only a leap into the Dark; a wrench from the precincts of day, and a ſorrowful parting with all that they placed their hopes upon. The Wiſdom of the World could even go but a little way in teaching men how to LIVE, but when it came to lay down leſſons how to DIE, it was found to be perfect Fooliſhneſs. It gave them no ſolid aſſu-

* Eccleſ. ix. 10.

rance

rance of a future ſtate, the remiſſion of ſins, and a glorious reward for the juſt. After all the arguments that unaſſiſted reaſon and philoſophy could bring, the fears of having the Body laid down in the clay tomb, and the thoughts of dreary Annihilation, ſtartled and aſtoniſhed the ſoul on the one hand. Or, on the other, if there were any more enlightened, who believed, or rather hoped, the Body's Reſurrection, and the Soul's continuance after death, they were ſtill at a loſs how to regain the favour of their offended gods. In ſhort, all was doubt and diſtraction and deſpair † among them, at that laſt period, when it moſt behoves the Soul to be left eaſy, tranquil and recollected.

But how different is the matter under the Goſpel of Chriſt? We are there taught that what we falſely call the hour of our Death, is but the hour of our Birth to Life eternal. We there learn the true meaning of theſe ancient expreſſions—"I * will ranſom them from the power of the grave---I will redeem them from death; O Death, I will be thy plagues—O Grave, I will be thy deſtruction.---"

The goſpel lifts our eye to immortal ſcenes. It ſhews us a reconciled God, and Jeſus the Mediator ſeated at his right hand. It teaches us a method by which the account of our Steward-

† "The great, th' unbounded proſpect lay before them,
"But clouds and darkneſs hung upon it—" Addison.

* Hoſea xiii. 10.

ſhip

ſhip may be ſettled even in this life; by which our ſins may be blotted out of the regiſtry of Heaven, even tho' they be written with a pen of iron, and graven with the point of a diamond.

To the Chriſtian a light has ariſen in darkneſs; and his proſpects are extended beyond the grave, and ſtretched down thro' immeaſurable Eternity. Herein is the vaſt ſuperiority of our Religion above all others, in that it hath not only taught us how to Live, but likewiſe how to Die. Our bleſſed Saviour, having publiſhed Life and Immortality to all ſuch as repent, believe and obey his Goſpel, has, in reſpect to them, taken away the ſting and removed the fear of Death.

ANIMATED with the celeſtial views of Futurity, the ſincere Chriſtian, who has ſeen and felt the vanity of all earthly things; who has meditated much upon Time and Eternity, the enjoyments of this world and the next; he who is fully convinced of the truth of God's promiſes; who has with all good conſcience endeavoured to do his duty here; who has ſincerely lamented the errors he may have committed, and embraced the terms of pardon and ſalvation offered by God in Chriſt, with an awful conviction of their truth and efficacy---He, I ſay, who has done theſe things, can have but little left to do when he comes to Die.

SUCH an one, my brethren, will appear in a very ſuperior light to the greateſt of thoſe who have died

died without theſe advantages. He will be free from their doubts, their diſtractions, and their horrors; and will enjoy a ſoul-felt recollection and truſt, which the enemies of religion cannot eaſily be made to conceive. When all is ſorrow and mourning around him, he will be ſuperlatively raiſed above the general weakneſs. Heaven and glory will begin to open upon him, and he will be in the midſt of his comforters (to borrow an image from a pious and ſublime † writer) like ſome lofty mountain, ſerene and bright, retaining the ſplendors of the ſetting ſun, while damps and ſhades have cover the vales below!

I doubt not, every perſon preſent has already anticipated my intended application of this diſcourſe. We are here met to perform the laſt obſequies to the body of our deceaſed Paſtor—a man venerable in years, and who was a ſtriking pattern of Chriſtian reſignation, under a long and ſevere illneſs. Thoſe who knew him beſt in that ſituation, know that his chief concern was not for himſelf, but for the diſtreſſed and perplexed ſtate of his congregations.

CHARACTERS, my brethren, in funeral ſermons, in theſe days, lie under ſome diſgrace; being too often the productions of men willing to ſhew their own eloquence; or perhaps too complaiſant to the tenderneſs of mournful relatives. But, without incurring either of theſe

* Dr. Young.

impu-

imputations, I can with truth ſay of your deceaſed miniſter, that he was a man of ſtrict honeſty, one that hated diſſimulation and a lie, exemplary in his life and morals, and a moſt zealous member of the church.

Theſe were ſome of his virtues as a Chriſtian, and they were uſeful in his generation. Frailties he, no doubt, had too, as a man; but as they were never injurious to others, ſo we may well believe that they have long before now found ſhelter in the boſom of divine mercy; and what mortal ſhall ſeek to draw them from that ſacred refuge? He had full time given him to prepare for his death, and it came at laſt, earneſtly wiſhed for by him; ſo that he cannot ſo properly be ſaid to "have been taken away, as to have tarried till God came."

And now, my brethren, a new ſcene opens to you who are members of theſe congregations; or, at leaſt, to you who are the repreſentatives thereof. Behold the breathleſs clay of your late paſtor placed on the brink of a grave. In a few moments, its yawning jaws will be cloſed over him, and thus will the ſcene between him and you be for ever ſhut!

Think, then, what a weight has fallen upon you? There is a Stewardſhip in your hands, of a peculiar ſort, for which you are accountable both to God and man; and which I forbore to ſpeak of till now. 'Tis the ſtewardſhip for this church and for this people—a church conſpi-

cuous in her ſituation, and a people daily increaſing in multitude. Conſider that what you may do, and my plan in this reſpect, is a work which may affect you and your children, and the cauſe of religion, for generations to come; and what is once done, is not eaſily to be recalled.—Proceed, therefore, we pray you, cooly, juſtly and deliberately, in this great matter. Let neither ſollicitations, nor prejudices, nor any wrong paſſion, be able to biaſs you.

THE Goſpel of Chriſt (ſays a great * divine) can only be propagated "by the ſame means and the ſame temper, wherewith our bleſſed Saviour began to propagate it;" not by noiſe and buſtle, not by vain words and empty ſounds; but by a noble ſpirit of charity towards the perſons of men—by ſtrength of reaſon, clearneſs of argument, and an example of virtue and righteouſneſs. If men of theſe qualities be encouraged to miniſter among you, then we may hope that the Vine, which God's right-hand has planted in this remote corner of the earth, will "† ſend out her boughs unto the ſea, and her branches unto the utmoſt rivers." The contrary, we truſt, will never happen, through any fault in your Stewardſhip.

THESE counſels, I hope, you will take in good part from me, at a time when I am ſure I cannot be ſuſpected of any intereſted views. God knows but this may be my laſt opportunity of

* Dr. Clarke. † Pſalm. lxxx. 2.

ever

ever ſpeaking to you from this place.—My heart is full on the occaſion;—and had not my notice * been ſo very ſhort, and the time urgent, I ſhould have enlarged farther. But I ſhall ſum all by exhorting you to ſtand firm in your Faith, and above all, to cultivate that Divine Charity, which is the very perfection of Chriſtianity. The other virtues and graces bring us near to God by diſtant approaches. But, by this divine virtue of Charity, we are not merely led and drawn unto Him; but we preſs, as it were, into his preſence by it, and are thereby prepared for his eternal ſociety. Our Faith, after death, ſhall be ſwallowed up in Viſion, and our Hope in Fruition; but our Charity ſhall live for ever, and be a main ingredient in our happineſs thro' the endleſs ages of eternity.

That every boſom among us may be found glowing with this celeſtial virtue, at the hour when we are called to give an account of our Stewardſhip, may God of his infinite mercy grant, for the ſake of Jeſus Chriſt. Amen.

* The Author had but a day or two to prepare this diſcourſe, and no leiſure to reviſe it before it was firſt publiſhed; being immediately obliged to embark for England. This, it is hoped, will be his apology, if it ſhould be found leſs perfect than the ſubject requires; for it cannot now be much improved without drawing it too far from its original plan.

End of the DISCOURSES.

BRITISH
9 JU86
MUSEUM

APPENDIX FIRST.

APPENDIX FIRST.

NUMBER I.

A Letter concerning the Office and Duty of PROTESTANT MINISTERS, *eſpecially in Times of public Danger and Calamity; written to a * Clergyman on the Frontiers of Pennſylvania, on General Braddock's Defeat; and firſt publiſhed in Auguſt* 1755.

MY DEAR SIR,

I HAVE carefully read the ſermon that came encloſed to me in yours of the 15th inſtant; and cannot but think the ſubject well choſen and highly ſeaſonable. The thoughts you have chiefly dwelt on are truly intereſting; and their frequent intruſion ſhews a mind more deeply impreſſed with

* The reverend Mr. Barton.

its ſubject, than attentive to external niceties and method. But, for this very reaſon, perhaps, the ſermon may be more generally uſeful to ſuch readers as want to have the ſame truths ſet in various points of view; ſo that I have been very ſparing in my propoſed alterations of method. Some tranſpoſitions and abridgments I have, however, offered to your conſideration, agreeable to the confidence you are pleaſed to repoſe in me.

THERE is, if we could hit upon it in compoſition, a certain incommunicable art of making one part riſe gracefully out of another; which, although it is to be *ſeen* by a critic only, will yet be *felt* and *taſted* by all. To pleaſe in this reſpect is well worth our warmeſt endeavours. We are debtors alike to the wiſe and the unwiſe; the learned Greek and the fooliſh Barbarian. None but a few choicer ſpirits have ſenſe and goodneſs enough, to be captivated by the naked charm of RELIGION. Vulgar ſouls need to be rouſed from the lethargy of low deſire, and to have their love of God and goodneſs excited and enflamed. Hence, Religion muſt be taught, as it were, to breathe and to move before them, in all the grace and majeſty of her moſt winning and attractive form.

WE ſhall, therefore, err greatly, if we flatter ourſelves that it will coſt us leſs labour to preach or write to the Ignorant, than to the Intelligent. to pleaſe and profit the latter, requires Senſe only. To pleaſe and profit the former, requires Senſe and Art both.

I AM

I AM obliged to you for your kind expreſſions towards me. An intercourſe of compliment would ill ſuit the ſerioufneſs of our characters; and, in regard to any ſmall ſervices I have been able to do you, I am more than repaid in obſerving that I have, in ſome meaſure, been inſtrumental in ſupplying our poor back-ſettlers, with a miniſter of the bleſſed Goſpel; who, in this day of our viſitation, will, to the beſt of his abilities, ſtem the tide of popular vice and folly, and diſdain to appear cold to the cauſe of his God, his king, or his proteſtant country.

I KNOW, however, that your appearing warm in theſe grand concerns will even procure oppoſition to your miniſtry, as well as objections to all ſermons of this kind. You will hear it ſaid—"That a miniſter profeſſing to be a diſciple of the meek and "bleſſed Jeſus, ſhould confine himſelf to ſubjects "purely ſpiritual and eternal. What have the clergy to do with civil and temporal concerns? And "as to blowing the trumpet of war, and declaiming "againſt popery, a ſubject ſo long ago exhauſted, "what purpoſe can it ſerve but to kindle the flame "of perſecution, and baniſh chriſtian charity from "the habitations of men?"

THESE objections will ſeem plauſible to many, tho' they will not ſo much be levelled againſt any particular performance, as againſt every proteſtant miniſter in general, who ſhall have the noble reſolution to diſcharge the important duties of his office, in the preſent emergency. I ſhall, therefore,

endeavour to ſtrip ſuch objections of their falſe varniſh, and ſhew that to admit them in their full force, tends clearly to involve the world in error and ſlavery.

It is indeed a melancholy conſideration that ſuch a taſk ſhould be neceſſary at this day, even under the happy auſpices of Liberty and a *reformed* Religion. But I know that, in the courſe of your duty here, you will find arguments ſtill wanting to combat prejudices of this kind, and even to plead before very partial judges the cauſe of a proteſtant miniſtry. And it is our good fortune that ſuch arguments may readily be produced, even upon principles of reaſon and good policy, if thoſe of a higher nature ſhould be refuſed.

We may grant that, in the infancy of time, when men lived in a diſperſt ſtate, it was poſſible that every one might be Prieſt as well as King in his own family. Not being as yet collected into larger ſocieties, men were not then engaged in that conſtant round of action, which hath ſince been the lot of their ſhort-lived poſterity. Their manners were more ſimple; the diſtinctions between right and wrong were leſs perplexed; and they had leiſure to attend not only to the dictates of a heart leſs corrupt, but alſo to thoſe poſitive injunctions, received occaſionally from God himſelf, converſing face to face, or handed down from their firſt parents, in pure and faithful tradition.

But altho' in theſe times of ſimplicity, as they are deſcribed to us, we may ſuppoſe every man capable

pable of diſcovering his own duty, and offering up the pure and ſpiritual worſhip of his own heart, yet ſuch a worſhip was too refined, abſtracted and ſolitary, to laſt always. Human affairs ſoon became more complicated. Societies were neceſſarily formed; and this ſacred intercourſe of individuals, with the FATHER of LOVE, ſoon began to decay. The avocations of life made many forget it; and many more were too much ſunk in ignorance and indolence, to mark thoſe diſplays of wiſdom, power and goodneſs, which ought to raiſe it in the breaſt. Such perſons could ſee the ſun ſet and riſe, and could turn their ſight upon the ſpacious ſky, without adoring the Maker's greatneſs, or extolling his wiſdom. They could wander, with unconſcious gaze in the midſt of nature, neither liſtening to her voice, nor joining in her grand chorus to creative goodneſs.

Now it was eaſy to foreſee, that this defection of individuals from their Almighty Parent, might not only ſpread itſelf into general corruption, but involve particular ſocieties in temporal miſery. It therefore became neceſſary to inſtitute a ſocial worſhip, by which all the members of a community might be aſſembled, in one ſolemn act, to give ſome public mark of that homage of heart, which was univerſally agreed to be due to the ſupreme head of the ſocial ſyſtem.

FROM this time, then, a chief ruler, to adminiſter law and ſuperintend the public weal, was not a more ſalutary inſtitution, than the ſeparate inſti-

tution of an order of men to preſide in theſe ſolemn acts of devotion, and to form the minds of the people to the knowledge both of law and duty. For action follows opinion; and, in order to act right, we muſt firſt learn to think right.

THUS, the Prieſthood ſeems to reſt on the ſame foundation with Society itſelf, and takes its riſe from the neceſſity of human affairs, which requires ſome inſtitution for aſſiſting the Buſy, rouzing the Indolent, and informing All. Without this, every other inſtitution for the good of mankind would be found imperfect; and there never was a ſociety of any kind that did not find it neceſſary, under ſome name or another, to appoint certain perſons, whoſe particular buſineſs it might be, to ſtudy and explain what was conceived to be the great intereſts of that ſociety, eſpecially to ſuch of its members as had leſs opportunity or ability of informing themſelves.

WE ſee, then, that the office of ſuch an order of men (call them prieſts, or by any other name) is important in its original, and noble in its deſign; being nothing leſs than the great deſign of making men wiſe and happy——wiſe in *knowing* and happy in *doing* what God requires of them.

BUT what is it that God requires us to know and to do as the means of happineſs? Is it not to know and do homage to him as our ſupreme good, and to know and do our duty in the ſeveral relations he hath appointed us to ſuſtain?

SHALL

SHALL thoſe, then, who are called to inſtruct mankind be told after this, that things belonging to civil happineſs fall not within their ſphere? Hath not God himſelf joined the table of *ſocial* duties to that of Religious ones? Hath he not, in his benevolent conſtitution of things, made temporal wiſdom and happineſs introductory to that which is eternal? And ſhall we perverſely put aſunder what God hath ſo kindly joined? Or is it not evidently our duty, as Teachers, to explain to others their great intereſts, not only as they are creatures of God, but alſo as they are members of a particular Community?

THE contrary doctrine would ſoon pave the way to entire wretchedneſs. For what nation hath ever preſerved a true ſenſe of virtue, when the ſenſe of liberty was extinct? Or, in particular, could the proteſtant religion be maintained, if the ſpirit of proteſtant liberty were ſuffered to decay? Are they not ſo intimately connected, that to divide them would be to deſtroy both?

INDEED, languid and remiſs as many of our profeſſion are ſaid to be, yet to them is greatly owing what ſenſe of virtue and liberty is ſtill left in this remote part of the globe. Had not they, or ſome of them at leaſt, from time to time, boldly raiſed their voice, and warned and exhorted their fellow-citizens, mixing temporal with eternal concerns, moſt certainly popiſh error and popiſh ſlavery (perhaps heathen error and heathen ſlavery) had long ere now overwhelmed us! Where, then,

would

would have been the bleſſings purchaſed by our reformation and glorious revolution? Or, where would have been that ineſtimable liberty of conſcience, which, as the beſt things may be moſt readily abuſed,——

" Now views with ſcornful, yet with jealous eyes,
" Thoſe very arts that cauſed itſelf to riſe?

POPE.

BUT further, in favour of the point in queſtion, I might here alſo bring the ſanction of God himſelf, and plead the example of our bleſſed Lord and maſter, that great high-prieſt and beſt preacher of righteouſneſs, who had a tear—yes, a heart-ſhed tear—for the civil diſtreſs incumbent over the very country that crucified him, and would have led its inhabitants to ſhun their temporal as well as their eternal miſery.

BUT this I paſs over, as I know you will have to deal with thoſe who will be for trying every thing at the bar of what they call impartial Reaſon. I have, therefore, hinted ſuch reaſons as I think will hold immutably true, in ſocieties of every kind, even in the moſt enlightened, and far more ſo in thoſe that are circumſtanced as we are at preſent.

WE are a people, thrown together from various quarters of the world, differing in all things—language, manners and ſentiment. We are bleſt with privileges, which to the Wiſe will prove a Sanctuary, but to the Fooliſh a rock of offence. Liberty never deigns to dwell but with a prudent, a ſenſible and manly people. Our general conduct,

I fear,

I fear, will ſcarce entitle us to this character in its proper degree. We are apt either to grovel beneath the true ſpirit of freedom; or, when we aim at ſpirit, to be borne, by an unbridled fierceneſs, to the other extreme; not keeping to that rational medium, which is founded on a more enlarged and refined turn of ſentiment. Add to all this, that an enterpriſing enemy behind us is ready to ſeize every advantage againſt us. We are continually advancing nearer to one another in our frontier ſettlements, and have here no ſurrounding ocean, or impaſſible barrier between us.

Now, in ſuch a ſituation, what can ever unite us among ourſelves, or keep us a ſeparate people from our crafty foes, but the conſciouſneſs of having ſeparate intereſts, both civil and religious? It ſhould, therefore, be the conſtant endeavour of the clergy, in all their public addreſſes, to inſpire every boſom with a rational zeal for our holy Proteſtant Faith, and an utter averſion to all ſorts of ſlavery, eſpecially in the preſent emergency.

How far a juſt ſenſe of our ineſtimable privileges, will contribute to exalt the genius of one people above another, is evident from the conduct of our brave countrymen, in the colonies to the northward. Their preachers have been long accuſtomed to dwell much upon the rights of Britons and of Proteſtants. In conſequence of this, to their immortal honour, they are now

acting, as one man, like Britons and Proteſtants, in defence of thoſe rights.

Among us, on the contrary, where the *few*, who ought to explain thoſe noble ſubjects, labour under many diſadvantages, which I need not mention to you, a quite different * temper and ſpirit are to be ſeen. We either think it unlawful to act at all in the aſſertion of theſe ſacred rights; or if we act, it is only with half a heart, as if but half informed with that ſublime ſpirit, which is kindled by the love of Truth and Freedom, and burns in the boſom, like ſome pure etherial flame, lighting the ſoul to deeds of virtue and renown.

Every endeavour, therefore, to kindle up this all-enlivening flame, and exalt our country's Genius, is truly worthy a Preacher's character, notwithſtanding ten thouſand ſuch frivolous cavils as thoſe above-mentioned; every one of which falls of courſe, on the removal of the fundamental one. For, having already ſhewn, that it becomes thoſe who are placed as Watchmen on the walls of our holy Zion, to "cry aloud "and ſpare not," on the approach of every thing that can "hurt or make us afraid," either

* This was the ſtate of things at the time of writing the above, when ſome unhappy diſputes and prejudices greatly retarded the public ſervice of the country. But theſe being at length done away, it muſt in juſtice be owned that full compenſation hath, in the iſſue, been made for this firſt delay.

in

in our civil or religious capacity; ſurely no warmth can be unſeaſonable at a time when all that we account dear or ſacred is threatened with one indiſcriminate ruin.

THOSE who are in good earneſt, in the great work of inſtructing others, will ſuit themſelves to ſeaſons and occaſions; and for a Preacher to neglect the preſent opportunity of making impreſſions of holineſs, and diffuſing a juſt ſenſe of thoſe excellent privileges, which are but too little underſtood, though fully enjoyed among us, would be the moſt unpardonable breach of duty.

IT were, no doubt, ſincerely to be wiſhed, that the harſh voice of diſcord, and the clangor of the trumpet, could be for ever huſhed in the world. And we, in particular, who preach the Kingdom of the MESSIAH, cannot but prize and even adore Peace, as it is the chief of bleſſings, and auſpicious to Religion and all the beſt intereſts of mankind. But the greater this bleſſing is, the more neceſſary it often becomes to aſſert it againſt thoſe who delight in violence and blood. There is no unmixed felicity in this imperfect ſtate. It was only in Eden and the ſtate of Innocence, where the roſe bloomed without its thorn; and till we are admitted into a kingdom of univerſal righteouſneſs, we muſt not look for the bleſſings of peace, entirely free from the miſeries of war. While we have public ſins, we muſt expect public chaſtiſements.

WITH

WITH regard to the laſt objection, which I ſaid might probably be levelled againſt ſuch ſermons as yours, I would obſerve, that I think the ſubject of Popery can never be exhauſted, while the danger of it remains; and tho' it may be a ſubject well underſtood by thoſe who have been long bleſſed with faithful Proteſtant paſtors, yet this cannot be the caſe with thoſe who have had ſo few advantages of this kind as your infant congregations.

INDEED, that you ſhould be more than ordinarily alarmed at this moſt ſingular criſis, is not to be wondered at. For, while we ſit as yet ſafe in our metropolis, your ſituation on the frontiers is moſt dreadful; and our laſt accounts from you are truly diſtreſſing to humanity——The army ſent to your protection, defeated, retreating and leaving you defenceleſs behind them! Murderers ſtealing thro' midnight darkneſs, and polluting the bed of reſt * with ſavage death! Our poor Back-ſettlers, who, after much hardſhip and toil, had juſt begun to taſte eaſe and comfort, daily forced from their habitations, leaving their *unreaped* Harveſts to the ſpoiler; and—what is far more ſevere——leaving, ſome a beloved wife, ſome an affectionate huſband, ſome a tender parent, a brother or a ſon,—leaving them bleeding beneath the unrelenting hand of mercileſs barbarians!

* The inhuman butcheries and outrages of the Indians.

IN

In ſuch a caſe, ſhall we be ſilent to avoid the imputation of too much warmth? Shall we expoſe ourſelves to worſe than perſecution, for fear of ſtirring up a perſecution of others? The reſt of the foregoing objections would only lead us to give up all concern for the civil rights of our fellow citizens; but this goes farther, and, under an extraordinary ſhew of benevolence, would induce us tamely to yield up our ſacred Truth and religious rights alſo, for fear of being thought rude and uncharitable to ſuch as ſeek to rob us of them. Surely we may guard againſt *ſlaviſh* and *erroneous* doctrines, without any breach of our Chriſtian charity towards thoſe who have unhappily embraced ſuch doctrines. And ſurely we may ſtrive to awaken in every proteſtant boſom a due ſenſe of our exalted privileges, and a noble reſolution to defend them againſt every foreign invader, without kindling the flame of perſecution againſt any of thoſe who have peaceably ſheltered themſelves amongſt us, upon the Faith of a rational Toleration.

Most certainly, my Friend, all this may be done; and I think it has been clearly ſhewn that all this ought to be done by every miniſter, and more eſpecially thoſe of our national church, which is the great bulwark of the proteſtant intereſt. And, indeed, we who belong to that church, can want no farther arguments on this head when we have the example of that great and good prelate

prelate * who now preſides over it. In his *civil* capacity, I need not mention the noble ſtand which he made in his dioceſe of York, during the late rebellion. It will never be forgotten by Engliſhmen. And, in his *epiſcopal* capacity, when that danger was over, if you read his ſermon preached at Kenſington, on the Faſt-day, January 7th, 1747, you will there find him as ſtrenuouſly engaged for the preſervation of the public Virtue of his country, as he had been before for the preſervation of its public Liberty; conſidering the one as inſeparable from the other, and breathing forth that candid benevolence to his ſpecies, together with that tempered zeal for the proteſtant religion, and the rights of the Britiſh nation, which diſtinguiſh his character.

And here I cannot forbear the tranſcribing a paragraph of a late moſt excellent letter, which I had the honour to receive from him by your hands. It is not foreign to the ſubject we are now upon; and I perſuade myſelf that you will make the ſame good uſe of it, which, by the help of God, I ſhall ſtrive to do.

"You will, ſays he, not only maintain, but "certainly encreaſe your credit, by promoting "the intereſt of your country and the honour of "religion; in which I will venture to call it the "*golden rule* of conduct, to keep ſtrictly to the

* Archbiſhop Herring.

"ſpirit

" ſpirit of Proteſtantiſm, and to preſerve the dig-
" nity of our eſtabliſhment, in the temper of
" every reaſonable degree of Liberty."——

THIS is a *golden rule* indeed; and while we frame our conduct by it, we need not be awed by the faces of men, but boldly proceed to warn and exhort them in every ſpecies of duty. 'Tis true, we have but few temporal advantages, in theſe parts, to ſupport us in ſuch a noble cauſe, but yet we are not left deſtitute of the moſt animating motives. Whilſt others are propoſing, and juſtly propoſing, to themſelves the palm of high renown, for bravely ſubduing and maintaining a rich and ſpacious country for the name of Britain and Liberty, we may conſider ourſelves even in a ſtill higher light, as ſubduing it to the Name of CHRIST, and adding it to his everlaſting kingdom! Compared to this, the glory of temporal conqueſts and foundations is but unſubſtantial air, and ſhort-lived renown!

HENCE, then, my Friend, were it my lot to be in your ſituation, at this perilous ſeaſon, methinks I ſhould conſider myſelf as one who had advanced to the very frontiers of thoſe places to which the goſpel hath yet reached, and among the firſt who had unfolded its everlaſting banners in the remoteſt parts of the Weſt. Recede * I

* The gentleman to whom this was addreſſed, as well as ſome Miniſters of other denominations, did a few months after this find it neceſſary to appear at the head of their people, and

would not, nor give back a ſingle inch to the gloomy reign of Heatheniſm and Error; but would ſtrive to ſubject ſtill more and more to the kingdom of God and his Chriſt. To ſee the fire and vigour of youth ſpent in ſuch a work, is indeed a moſt lovely ſpectacle, becauſe they are ſpent in his ſervice who gave us both youth and fire! And if we exert ourſelves manfully in ſuch a cauſe, who knows, but at length, through Almighty aſſiſtance, a flame may be kindled which ſhall not only exalt every boſom among us to an equality with the foremoſt of our neighbours, but ſhall alſo burn, and catch and ſpread, like a wide conflagration, till it has illuminated the remoteſt parts of this immenſe continent!

I WOULD not, however, be underſtood from any thing here ſaid, to think it expedient for Miniſters of the Goſpel to interfere any farther in civil concerns than is juſt neceſſary to ſupport that ſpirit of Liberty, with which our holy Religion is ſo inſeparably connected; for ſuch a conduct might engage us in broils, ruffle our tempers, and unfit us for the more ſolemn part of our duty. Nor do I think we ought to dwell any farther on the errors of others, than juſt to enable thoſe, with whom we are connected, to ſhun them; leſt, inſtead of the ſpirit of

and were ſignally inſtrumental in preventing ſome of the Frontier-counties from being totally abandoned by their inhabitants.

true

true holineſs, a ſpirit of Vain-glory, Self-righteouſneſs, and Hypocritical-pride, ſhould be promoted.

'Tis true, as hath been already ſaid, that we can never be too much upon our guard againſt the growth of a corrupt and ſlaviſh religion among us, but we may be in as much danger, on the other hand, from Infidelity, a moroſe and cenſorious ſpirit, and a neglect of the practice of all Religion. Hence, then, tho' on proper occaſions, we are to riſe with a noble contention of ſoul, againſt Vice and Error; yet ſtill our favourite ſubjects ought to be on the brighter ſide of things—to recommend the love of God and our neighbours, together with the practice of every ſocial and divine virtue.

I would juſt obſerve farther, tho', in ſuch circumſtances as the preſent, Sermons from the Preſs may be ſometimes both neceſſary and ſeaſonable, yet I am far from thinking that this will be our moſt effectual method of ſerving Religion, in general. We ſhall be vaſtly more uſeful in this cauſe, by being much among the people committed to our care, and knowing how to accommodate our private as well as public inſtructions to their various diſpoſitions and neceſſities.

That the Author of every good gift may enable you to be more and more uſeful in this and every thing elſe that can adorn the character of a Preacher of Righteouſneſs, is my ſincere wiſh, as I cannot think myſelf indifferent to any thing that affects the credit of your miniſtry. I am, *&c.*

Philadelphia, 21ſt Auguſt, 1755.

NUMBER II.

An earneſt Addreſs to the Colonies, particularly thoſe of the Southern Diſtrict; on the opening of the Campaign, 1758: *Written and publiſhed at the Deſire of Brigadier-General* FORBES, *when levying Forces for the Expedition againſt* Fort Du Queſne, *which was afterwards taken by him.*

BRETHREN and COUNTRYMEN,

I AM now to addreſs you, in the moſt ſolemn manner, on the preſent poſture of affairs, and the duty we owe to his ſacred majeſty, to our holy religion, and to our lateſt poſterity, on this important occaſion. As I would be underſtood by all, I ſhall not affect a vain parade of words, or pomp of ſtile. Brevity and perſpicuity ſhall be my principal aim.

THE almighty author of our nature has thought fit to create man a needy and dependent being, incapable of ſubſiſting in a ſolitary ſtate with any degree of happineſs. In order to his well-being a mutual interchange of good offices with his fellow-creatures is abſolutely neceſſary.

HENCE the origin and foundation of civil ſocieties, which are nothing elſe but certain bodies of men linked together by common compact or agreement, for the better ſecuring themſelves againſt Want, and defending themſelves againſt Danger. In conſequence of this compact, every individual is under the moſt ſolemn obligations to contribute what he can, for the general welfare and preſervation of the community, whereof he is a part; and when this is done with zeal, fidelity, and an elevated ſenſe of duty, it is denominated public Virtue and Love of our Country; than which, human nature boaſts of no qualities that are more amiable or more divine. Both reaſon and religion inculcate this in the ſtrongeſt terms. A narrow ſelfiſh ſpirit is odious to God and Man; and no community ever ſubſiſted long where ſuch a ſpirit diſgraced its members. It is ſcarce to be conceived how great a difference public virtue makes in the ſtate of nations. Animated by it, the ſmalleſt remain powerful and ſafe; while, without it, the moſt populous are the moſt deſpicable and weak.

THE

THE little ſtate of Sparta was an illuſtrious proof of this. To acknowlege no lord or maſter; to live independent and free; to be governed by their own laws and cuſtoms; to preſerve themſelves from corruption, ſelfiſhneſs and effeminacy; and to be the avengers of juſtice and the ſcourges of tyranny—were the higheſt bleſſings which Spartans knew; and whenever they were called to exert themſelves on this ſcore, they declined neither toils nor dangers nor ſufferings. The blaze of public ſpirit then ſhone illuſtrious from boſom to boſom, till it had effectually ſubdued and conſumed the enemies of their country. Their very women ſhared the general contagion; and whenever the trumpet ſounded the alarm of war, one fitted out a huſband, and another a ſon; charging them, by all the ties of love and honour and duty, not to diſgrace the dignity of the Spartan name, and either to chaſtize the inſolence of their enemies, or periſh in the glorious attempt.

SEEING then, my countrymen, ſuch was the virtue of a Spartan, and even of a Spartan woman, what may not be expected from Britons; who, added to all the advantages which the former enjoyed, have that of the chriſtian religion and its everlaſting proſpects to animate and inflame their conduct? We are, or might be, the happieſt and moſt enlightened people in the world; and, by conſequence, we ought to be the braveſt.

WERE we to caſt our eyes over this globe, and to take a view of the condition of our fellow-creatures in other countries; how ſhould we bleſs our lot, and how dear would the name of Britons become to us!

NOT to mention many parts, even of Europe itſelf, where the common people are in a manner the property of their lords, and on a little better footing than their cattle themſelves; I might carry you through Aſia and Africa, to ſhew you the deplorable ſtate of human nature in thoſe countries, groaning under a race of monſters that diſgrace their very ſhape, and in a condition ſo compleatly miſerable, that you have neither ſeen nor can imagine any thing of the kind. The wild ſavage, that roams the wilderneſs, is infinitely happier than they.

BUT I ſhall not take up your time with theſe eaſtern ſcenes of ſervitude and woe. Thanks be to God! we are as far removed from the danger of them, as we are from the place of their exiſtence. Our apprehenſions are from another quarter. Our ambitious French neighbours are the only people on earth, from whom we have any thing to fear. It may, therefore, be proper to give you a ſketch of the ſituation we ſhould be in, under their government and power.

AND, on this head, I would obſerve firſt that among them, you would in vain look for that happy equality and ſecurity which you enjoy here.

here. All the property of the ſubject lies there at the abſolute diſpoſal of the ſovereign; and the poor labourer has no encouragement to be induſtrious or get before hand in the world, ſince he can neither be certain to comfort himſelf thereby, nor thoſe with whom he is moſt nearly connected.

You have frequent opportunities of being informed of the manner in which the French are forced to live near ourſelves in Canada. You know on what poor fare all, who can bear arms among them, are obliged to follow their arbitrary leaders through theſe inhoſpitable American woods; ſeldom enjoying a comfortable meal, unleſs by chance they can ſeize it from us, which makes them the more eager to diſpoſſeſs us of theſe happy ſettlements, and to reap the fruit of our labours.

But, added to all their other miſeries, the greateſt is, that they are not only deprived of freedom of Body, but even of Mind. Inſtead of being permitted to pour forth the genuine Worſhip of the Heart, before the great Creator of Heaven and Earth, they are obliged to pay a mock adoration to thoſe "who are no Gods!" Inſtead of putting their truſt in his mercies, thro' the only Mediator Jeſus Chriſt, they are taught to put a vain confidence in relicks, and departed ſpirits, and thoſe who can afford no help. Inſtead

ſtead of following the plain dictates of common ſenſe and the light of their own underſtandings, they muſt ſubmit to be hood-winked, and to have their conſciences ridden, by a ſet of prieſts and jeſuits and monks and inquiſitors, ſwarming in every corner!

But how different is the caſe among us! we enjoy an unprecarious Property; and every man may freely taſte the fruits of his own labours, "under his Vine and under his Fig-tree, none making him afraid." If God has bleſſed us with the good things of this life, we need not fear to make an appearance anſwerable to our condition; and what we do not ſpend ourſelves, the laws will ſecure to our children after us. The king, upon his throne, cannot exact a ſingle Farthing of our eſtates, but what we have firſt freely conſented to pay by laws of our own making. We cannot be dragged out, in violation of Juſtice and Right, to wade in ſeas of blood, for ſatiating the avarice or ambition of a haughty monarch. We need not fear Racks, nor Stripes, nor Bonds, nor Arbitrary Imprisonments, from any authority whatſoever; or could ſuch prevail for a time *above Law*, yet, while the conſtitution remains ſound, we may be ſure the very act would ſoon deſtroy itſelf, and terminate at length in the utter ruin of the projectors.

'Tis our happineſs too that our Minds are as Free as our Bodies. No man can impoſe his own

own Dogmas or notions upon our Conſciences. We may worſhip the God of our Fathers, the only living and true God, in that manner which appears moſt agreeable to our own underſtandings, and his revealed Will. The Bible is in our hands; we are aſſiſted by an orthodox goſpel-miniſtry; we may ſearch and know the Words of eternal Life; and, what is equally valuable, we may convey what we know to our children after us, no man having it in his power to wreſt their Education from us.

This, my dear countrymen, is happineſs indeed! and what ſtill enhances it, is the conſideration that we are not only called to enjoy it ourſelves, but perhaps to be the inſtruments of diffuſing it over this vaſt continent, to the nations that ſit "in darkneſs and the ſhadow of "Death."

Surely the thought of this ought to rouſe every ſpark of virtue in our boſoms. Could an antient Spartan ruſh into the field of death, upon the motives mentioned above; and is there any danger which a Briton ought to decline for the ſake of theſe ineſtimable privileges? Or ſhall a French ſlave and popiſh bigot, at this day, do more for the glory of his tyrannical Lord, than a Freeman and Proteſtant for the beſt of Kings, and the Father of his people?

This land was given to us for propagating Freedom, eſtabliſhing uſeful Arts, and extending

ing the kingdom of Jeſus. Shall we, then, be falſe to ſuch a truſt, or puſillanimous in ſuch a divine cauſe? We have hewn out habitations for ourſelves in an uncultivated wilderneſs; and ſhall we ſuffer them to fall a prey to the moſt faithleſs of enemies? We have unfurled the Meſſiah's banner in the remoteſt parts of the earth; and ſhall we ſuffer the bloody flag of Perſecution to uſurp its place? We have planted the bleſſed Goſpel here; and ſhall we ſuffer Heathen error to return where the glad Tidings of Salvation have once been preached?

No, countrymen! I know your ſouls diſdain the very thought of ſuch a conduct; and you would rather ſuffer ten thouſand deaths (were ſo many poſſible) than be guilty of that which would entail infamy on yourſelves, and ruin on your lateſt poſterity.

Your readineſs to join in the meaſures concerted for your ſafety, and to ſtrike a deciſive blow againſt the enemy, may much determine your future happineſs and ſafety as a people; and I may well truſt, when ſo much is at ſtake, you will not be backward in offering your ſervice for a few months, under a General of humanity, experience, and every amiable accompliſhment. I hope even to hear that our Women will become advocates in ſuch a cauſe, and entitle themſelves to all the applauſes ſo long ago paid to their Spartan predeceſſors!

I would

I WOULD not now wound you, with a diſagreeable recapitulation of our paſt miſconduct and fatal indolence, eſpecially in theſe Southern colonies. Many a time has it been in our power to cruſh out this dangerous war with a ſingle tread of our foot, before it blazed up to its preſent height——But this we ſadly neglected; and, perhaps, the all-wiſe diſpoſer of events meant to ſhew us that, when our affairs were at the worſt, he was Mighty to ſave.

NEVER was the Proteſtant Cauſe in a more deſperate ſituation, than towards the cloſe of laſt campaign. The great and heroic King of Pruſſia ſtood ready to be ſwallowed up of the multitude of his enemies. The Britiſh Nation was torn to pieces by inteſtine diviſions; its helm continually ſhifting hands; too many bent on ſordid views of ſelf-intereſt; too few regarding the public good; Minorca loſt; Hanover over-run; our ſecret expeditions ending in diſgrace; our forts in America deſtroyed; our people captivated or inhumanly murdered, and our fleets diſperſed and ſhattered before the winds——

YET, even then, when no human eye could look for ſafety, the Lord interpoſed for the Proteſtant Religion. In the ſhort ſpace of two months, the king of Pruſſia extricated himſelf out of his difficulties, in a manner that aſtoniſhed all Europe, and will continue to be the admiration

of ages to come! And had we only done our parts in America at that time, the pride of France would have been effectually humbled, and we ſhould probably now have been rejoicing in an honorable peace.

But as that was not the caſe, the nation, in concert with the king of Pruſſia and other Proteſtant powers, has been obliged to make one grand puſh more for the general cauſe in the preſent campaign; and if that is unſucceſsful, God knows what will become of our liberties and properties. This we may lay down as a certain truth, that the expence of the preſent war is far too great to be born long by the powers concerned in it. The Britiſh nation is labouring under a heavy load of taxes. Theſe colonies are likewiſe drained to the utmoſt, and ſinking under the burthen, as we all feel. Peace, then, of ſome kind or other, muſt be a deſirable event; and upon our ſucceſs this campaign it may depend, whether we ſhall dictate a peace to the French, or they to us. Should the latter be the caſe, (which God forbid!) it would be a fatal peace to us.

Rise then, my countrymen! as you value the bleſſings you enjoy, and dread the evils that hang over you, riſe and ſhew yourſelves worthy of the name of Britons! riſe to ſecure to your poſterity, peace, freedom, and a pure religion! riſe to chaſtize a perfidious nation for their breach of treaties,

ties, their deteſtable cruelties, and their horrid murders! remember the cries of your captivated brethren, your orphan children, your helpleſs widows, and thouſands of beggar'd families! think of Monongahela, Fort-William Henry, and thoſe ſcenes of ſavage death, where the mangled limbs of your fellow-citizens lie ſtrewed upon the plain; calling upon you to retrieve the honour of the Britiſh name!

THUS animated and rouſed, and thus putting your confidence, where alone it can be put, let us go forth in humble boldneſs; and the Lord do what ſeemeth him good!

APPENDIX II.

APPENDIX SECOND.

NUMBER I.

A

GENERAL IDEA

OF THE

COLLEGE

OF

MIRANIA.

The SECOND EDITION, corrected.

Quid Leges sine Moribus vanæ proficiunt.
HOR.

PREFACE.

THE following IDEA *of a Seminary of Learning, adapted to the circumſtances of a young colony, was drawn up and publiſhed, near ten years ago, at the deſire of ſome gentlemen of New York, who were appointed to receive propoſals relative to the eſtabliſhment of a* COLLEGE *in that province; and as it contains a pretty exact repreſentation of what the author is now endeavouring to* realize *in the ſeminary over which he has the honor to preſide in another colony, he thought that it might be no improper introduction to the ſubſequent account of that ſeminary.*

IN a performance written in ſo early a period of life, and deſignedly offered as a plan for improvement, the reader will not look for perfection. In this edition, however, ſome redundancies are retrenched, and ſome faults corrected, into which want of experience, haſty publication, and too eaſy aſſent, had drawn the author

A General Idea of the College of *MIRANIA.*

To the Truſtees by Law appointed, for receiving Propoſals, relating to the Eſtabliſhment of a *College* in New York.

Gentlemen,

TO every one that has the intereſt and reputation of this province at heart, particularly to you, it muſt give a very ſenſible ſatisfaction to find, at length, the general attention drawn towards the eſtabliſhing a public ſeminary in it, under the patronage of the government, for the inſtitution of youth in the liberal arts and ſciences.

The day appointed for the meeting of the general aſſembly now draws near; when, in conſequence of a vote of laſt ſeſſions, this important affair will be the ſubject of their deliberations. And, as the plan or idea of the whole inſtitution ought, firſt of all, to be fixed, that every ſtep they take may uniformly tend to the execution of the ſame, I thought it my duty to contribute my beſt endeavours to this end, as well on account of what I owe to the public, as to ſatisfy the expectations of ſome gentlemen

who have, at all times, a right to command me.

While I was ruminating on the conſtitutions of the ſeveral colleges, which I had either perſonally viſited, or read of, without being able to fix on any, which I could wholly recommend as a model for us at preſent, I chanced to fall into the company of a valuable young gentleman, named *Evander*, who is a perſon of ſome diſtinction of the province of *Mirania*. After ſome converſation on learned topics, he was led to give me an account of a ſeminary eſtabliſhed about twelve years ago in that province, which I thought admirably well ſuited to our circumſtances, and therefore I have offered it to your conſideration and improvement.

Mirania, Gentlemen, is one of the provinces of the New World, firſt ſettled by our countrymen, the Engliſh, about a century ago. In what degree of latitude it lies is of no importance. I am not to write its hiſtory, but only to give a general account of its college, and the method of education practiſed in it; which, as nearly as I can remember, I ſhall do in *Evander*'s own words, being ſenſible that every deviation from them would be a defect. After a modeſt apology, with which I ſhall not trouble you, he began as follows.

EVAN-

EVANDER'S *Account of the College of* MIRANIA.

IT had been the peculiar happineſs of my countrymen, ever ſince their firſt ſettlement, to enjoy an uninterrupted tranquillity; at peace with their neighbours, unrival'd in their trade, and bleſt in the adminiſtration of a ſucceſſion of mild and juſt governors, who had the real intereſt of the province at heart. Theſe favorable circumſtances had, from time to time, beſides conſtant ſupplies from the mother-country, invited over vaſt numbers of foreigners, who, quitting their native land, ſought a calm retreat in *Mirania*; where, under the protection of wiſe and equal laws, they might enjoy the rights of conſcience, and the fruits of their own labor.

Thus, about twelve years ago, the *Miranians* ſaw themſelves a mighty and floriſhing people, in poſſeſſion of an extenſive country, capable of producing all the neceſſaries and many of the ſuperfluities of life. They reflected that the only method of making theſe natural advantages of laſting uſe to themſelves and poſterity, the only infallible ſource of tranquillity, happineſs and glory, was to contrive and execute a proper ſcheme for forming a ſucceſſion of ſober, virtuous, induſtrious citi-

citizens, and checking the courſe of growing luxury. They were convinced that, without a previous good education, the beſt laws are little better than *verba minantia*, and would often be infringed by powerful villainy; that the magiſtrate can at beſt but frighten vice into a corner, and that 'tis education alone which can mend and rectify the heart.

They ſaw alſo, that, among the foreigners, who were as numerous as the Engliſh themſelves, many diſtinctions were forming upon their different cuſtoms, languages and extractions, which, by creating ſeparate Intereſts, might, in the iſſue, prove fatal to the government. They wiſely judged, therefore, that nothing could ſo much contribute to make ſuch a mixture of people coaleſce and unite in one common intereſt, as the common education of all the youth at the ſame public ſchools under the eye of the civil authority. By theſe means, ſaid they, indiſſoluble connexions and friendſhips will be formed, prejudices worn off, and the youth will, in time, either forget their extraction, or, from a more liberal education, and manly turn of thought, learn to contemn thoſe idle diſtinctions that ariſe among the vulgar, becauſe their fathers firſt ſpoke a different language, or drew air in a different clime.

With theſe views the *Miranians* applied themſelves to project a plan of education; every per-

perſon of genius, learning and experience offering his impartial thoughts on this ſubject, whether in a private or public capacity; as being ſenſible that an undertaking of ſuch laſting conſequence demanded the united councils, the heads and hearts, of a whole country.

The object they kept always in ſight, was the eaſieſt, ſimpleſt, and moſt natural method of forming youth to the knowlege and exerciſe of private and public virtue; and therefore they did not ſcruple to reject ſome things commonly taught at colleges, to add others, and ſhorten or invert the order of others, as beſt ſuited their circumſtances. They often had this ſentence in their mouth, which I think, in other Words, I have read in TILLOTSON, That the knowlege of what tends neither directly nor indirectly to make better men, and better citizens, is but a knowlege of trifles. It is not learning, but a ſpecious and ingenious ſort of idleneſs.

We muſt not then, ſaid they, bewilder ourſelves in the ſearch of truth, in the vaſt tomes of ancient ſchoolmen; nor in the more refined ſpeculations of modern metaphyſicians, nor yet in the polemic writings of ſubtle caſuiſts. Life would be far too ſhort to attain any proficiency in all the diſputes and reſearches of this kind, which have ſo long puzzled the learned world, and are ſtill as much

much undecided as at firſt. Almighty God ſeems to have ſet the knowlege of many things beyond our preſent reach, on purpoſe to confound our pride, and whiſper to us continually the degeneracy and imperfection of our nature; and when we conſider ſuch things in this light, we make the only wiſe uſe of them. For, ſuppoſe we could live long enough to obtain the exacteſt proficiency in all theſe points, what would it contribute to the main deſign of making better men and better citizens? Why, juſt nothing at all! We ought then, continue they, rejecting things ſuperfluous and hypothetical, to mount directly up to fundamental principles, and endeavour to aſcertain the relations in which we ſtand, that we may ſuſtain, with dignity, the rank aſſigned us among intellectual natures, and move in concert, with the reſt of creation, in accompliſhing the great end of all things.

To ſatisfy ourſelves of this, *Quid ſumus, & quidnam victuri gignimur*, requires no ſuch depth of underſtanding, no ſuch ſubtle reaſonings and tedious reſearches, as ſome would perſuade us. For, beſides his revealed will, God has given intimations of his will to us, by appealing to our ſenſes in the conſtitution of our nature, and the conſtitution and harmony of the material univerſe. We have only to reaſon by analogy, and correct our reaſonings by theſe

theſe holy oracles. Then the leaſt attention will convince us, that what God chiefly expects of us here, is to love him, and all his creatures for his ſake; to view, through the medium of benevolence and charity, thoſe inconſiderable differences, which, in a ſtate of imperfection, muſt ſubſiſt among free Agents, and which God himſelf, perhaps, views with pleaſure; to do always the greateſt good in our power, whether to ourſelves or fellow-creatures, of whatever country, ſect, or denomination, they may be; to act a juſt and honeſt part in our ſocial capacity; and, laſtly, as much as poſſible, to repair the ruins of our nature, by improving and enlarging our faculties, and confirming ourſelves in habits of virtue, that thus we may, in ſome ſort, be qualified to be replaced in our original high rank, to which, through the Redeemer's merit, we may yet aſpire to riſe, and be advanced from ſtage to ſtage of perfection and bliſs, through all the endleſs periods of our Being.

To ſay, or even think, our preſent ſpan is too ſhort for theſe purpoſes, is to charge the moſt High with injuſtice in the conſtitution of things. We have, in reality, not only time enough to obey the dictates of reaſon and religion, by learning and diſcharging the duties we owe to God and man, but ſufficient left for recrea-

recreation, and innocent amuſement; unleſs we will make life too ſhort by creating buſineſs for ourſelves, which no way concerns us, and turning our attention to ſubjects which, after all our ſearches and reſearches, will make us neither wiſer nor better than when we firſt ſet out.

Hence it appears, continued they, of what laſting importance it is, to accuſtom youth early to diſtinguiſh the true from the falſe, by directing their ſtudies to ſuch things as come more immediately home to their buſineſs and boſoms. Were men as generally agreed what theſe things are, as they ſoon would be, if paſſion and prejudice were laid aſide, then indeed the buſineſs of education would be ſhort, eaſy and pleaſant; and the *Miranians* would have found no difficulty in fixing on a proper and unexceptionable plan for this purpoſe. But they ſaw, with concern, that while there were human infirmities, and different opinions to ſtruggle with, the beſt ſcheme they could concert, would not be alike acceptable to all, and would be liable to many exceptions and miſconſtructions. No matter: that did not deter them from their duty. They had the noble reſolution to follow the unbiaſſed dictates of their own good ſenſe, conſcious that, though they could not project an unexceptionable, far leſs a perfect, plan, they ſhould acquit themſelves

ſelves to God, and the uncorrupted judgment of poſterity, by rendering it as perfect as they could, and delivering it down in a condition of being improved as often as circumſtances might alter, and experience diſcover defects in it.

But it would be needleſs to trouble you with all the difficulties and toils they encountered, before they brought the ſcheme to the point of perfection aimed at. I ſhall therefore give you an account of the whole, as it now ſtands; in which you will not expect that I ſhould be very particular, as a full detail of every thing worth notice in ſuch an inſtitution, would furniſh matter for a volume.

With regard to learning, the *Miranians* divide the whole body of people into two grand claſſes. The firſt conſiſts of thoſe deſigned for the learned profeſſions; by which they underſtand *divinity*, *law*, *phyſic*, and the chief offices of the ſtate. The ſecond claſs conſiſts of thoſe deſigned for the mechanic profeſſions, and all the remaining people of the country.

Such a diviſion is abſolutely neceſſary; for, if the ſhorteſt way of forming youth to act in their proper ſpheres, as good men and good citizens, ought always to be the object of education, theſe two claſſes ſhould be educated on a very different plan. The knowlege of the learned languages, as the means of acquiring other

other uſeful knowledge, is indiſpenſibly neceſſary to the firſt claſs. To the ſecond, the time thus ſpent might be otherwiſe employed, as they never have occaſion to make uſe of thoſe languages. A leſs extenſive acquaintance with the ſciences, except arithmetic and mathematics, will alſo ſerve their purpoſe.

Any ſcheme, then, that either propoſes to teach both theſe grand claſſes after the ſame manner, or is wholly calculated for one of them, without regarding the other, muſt be very defective. And yet ſo it is, that public ſeminaries are almoſt univerſally calculated for the firſt claſs; while a collegiate ſchool for the inſtruction of the latter, is rarely to be met with. This claſs of people, by far the moſt numerous, and alſo the hands and ſtrength of every government, are overlooked, and have nothing but this alternative left them, either to be ſatisfied with what ſmall portion of the arts and ſciences they can glean at private ſchools, or to go through a courſe of learning at colleges, for which they have neither time nor uſe.

Theſe conſiderations gave riſe to what is called the *Mechanic's School*, or *Academy*, in this ſeminary, which is no other way connected with what is called the College, (by way of diſtinction) than by being under the inſpection of the ſame Truſtees, and the government of the

the ſame Body of Maſters. Moſt of the branches of *ſcience*, taught in the college, are taught in this ſchool; but then they are taught without languages, and in a more compendious manner, as the circumſtances and buſineſs of the common claſs of people require. This ſchool is ſo much like the *Engliſh* ſchool and academy in * *Philadelphia*, that a particular account of it here is needleſs.

Nine years are ſufficient to compleat the mechanic's education in this ſchool; proportionable to which are nine forms or claſſes. In the three loweſt, *Engliſh* is taught grammatically, and as a language, with writing. In the ſix higher claſſes, *Engliſh* and writing are continued, at the ſame time that accompts, mathematics, oratory, chronology, hiſtory, the moſt plain and uſeful parts of natural and mechanic philoſophy, are taught; to which is added, ſomething of huſbandry and chymiſtry, which, as improved of late, they eſteem a very uſeful branch of inſtruction.

Thus, at about fifteen years of age, the mechanic's education is finiſhed; and he comes out well qualified to make a good figure in every profeſſion, wherein languages are not required. The *Miranians* value themſelves highly on the inſtitution of this ſchool; and often tell ſtrangers, that, as a trading people, it is of

* Firſt ſketched out by the ingenious Dr. *Franklin* of that Place.

of as great importance to them, as the college for breeding men for the learned profeſſions; of which I proceed now to ſpeak. But, preparatory thereto, I muſt give ſome account of

The LATIN SCHOOL.

This ſchool is divided into five great forms, or claſſes, correſponding to the five years the youth continue in it; which, in a general way, is found to be long enough. Such of the youth as are intended for the learned profeſſions, are moved into this ſchool from the third form of the academy, or *Engliſh* ſchool mentioned above, provided they be nine years of age, can write tolerably, and can read and articulate the *Engliſh* Tongue. The firſt four years are wholly given to the *Latin* tongue, and improving the youth in *Engliſh* and writing at leiſure hours. The fifth year, the higheſt claſs divides the day between *Latin* and *Greek*; proceeding thro' the *Greek* Declenſions and Conjugations, St. *Luke*'s Goſpel, *Lucian*'s Dialogues, *&c.* Thus, at fourteen years of age, well verſed in the *Latin* tongue, with ſome foundation in the *Greek*, the youth are entered into

The FIRST CLASS of the COLLEGE.

This is called the *Greek Claſs*; in which, as in every other claſs, the youth remain one year.

year. In the forenoon they read *Theocritus' Idyllia*, with ſome ſelect pieces of *Heſiod*, *Homer* and *Xenophon*. In the afternoon they learn arithmetic, vulgar and decimal; merchants accompts, ſome parts of algebra, and ſome of the firſt books of *Euclid*.

The SECOND CLASS.

The next year is ſpent in this claſs; the maſter of which is ſtyled *Profeſſor of Mathematics*. He carries the youth forward in algebra, teaches the remainder of the firſt ſix books of *Euclid*, together with the eleventh and twelfth, and alſo the elements of geometry, aſtronomy, chronology, navigation, and other moſt uſeful branches of the mathematics. So much of logic and metaphyſics as is uſeful, is joined with mathematics; but a ſmall ſpace of time ſerves for theſe ſtudies, logic in particular, as commonly underſtood, being in ſome diſrepute among them. They, therefore, bend their chief attention this year, to the more advantageous ſtudy of mathematics, which, by the bye, they eſteem the beſt ſyſtem of logics that can be given to youth. The evolution of mathematical truths, through a chain of propoſitions, contributes more, in one year, ſay they, to expand the faculties of the mind, and accuſtom it, by a juſt attention to intricate ſubjects, to reaſon cloſely and in train, than a life ſpent in

the uſual ſchool-logic. At proper ſeaſons, when the weather permits, this claſs is exerciſed in practical geometry; in ſurveying lands and waters; and in plotting and ornamenting the maps of ſuch ſurveys. There is a weekly exerciſe for their further improvement in Greek and Latin.

The THIRD CLASS.

The Maſter of this claſs is called *Profeſſor of Philoſophy*. The day is divided between the ſtudies of ethics and phyſics. Under the latter, the *Miranians* comprehend natural hiſtory, with mechanic and experimental philoſophy; for the illuſtration of which, they are provided with a complete apparatus. With regard to ethics, they ſeem to think that a full yet compendious ſyſtem, calculated by ſome ſound philoſopher for youth at colleges, is a book ſtill wanted. They own, that the *Engliſh* excel in detached pieces on all moral ſubjects; but theſe, ſay they, are only the---*disjecta membra ethices*; no one author having handled the ſubject of ethics, in all its ramifications, with an immediate view to the uſe of youth.

In this claſs, at preſent, they read the philoſophic books of *Plato* and *Cicero*, in their originals, with *Locke*, *Hutcheſon*, *Puffendorff*, &c. the profeſſor, taking care to guard the youth againſt every thing in which any of theſe authors are ſingular. But they have another method

method of improving the youth in ethical knowlege, upon which they lay great ſtreſs, and that is by hiſtorical facts; of which I ſhall afterwards ſpeak. The private reading of various ethical writers is alſo recommended for the greater improvement of the youth in the ſtudies of this claſs; the profeſſor, from time to time, ſatisfying himſelf, by proper queſtions, what advantage they reap from ſuch reading. I do not mention *Keil*, *Graveſand*, *Newton*'s Principia, *&c.* becauſe claſſical books, and ſuppoſed in the ſtudy of natural philoſophy.

The FOURTH CLASS.

The Maſter of this claſs is ſtyled *Profeſſor of Rhetoric and Poetry*. As it is in this and the following claſs, continued *Evander*, that my countrymen bring all that has been before taught home to the buſineſs of life, and are more ſingular in their method; I muſt beg to be ſomething more particular in the account of it. A great ſtock of learning, without knowing how to make it uſeful in the conduct of life, is of little ſignificancy. You may obſerve that what has chiefly been aimed at, in the foregoing claſſes, is to teach youth to *think well*, that is cloſely and juſtly. When this is attained, it is a noble baſis, but would, however, be uſeleſs without its ſuperſtructure; without teaching them to call forth and avail themſelves of their thoughts, in *writing*, *ſpeaking*, *acting* and *liv-*

ing well. To make youth maſters of the firſt two, *viz.* writing and ſpeaking well, nothing contributes ſo much as being capable to reliſh what has been well written or ſpoken by others. Hence, the proper ſtudies of this claſs, are Rhetoric and Poetry; from which ariſe Criticiſm and Compoſition.

I ſhall ſpeak firſt of Rhetoric, as it is the firſt ſtudy. The profeſſor begins with giving the ſtudents a general notion of the precepts and different kinds of *Rhetoric.* He then proceeds to make them read *Tully*'s oration for *Milo*, leiſurely in its original; applying, as they go along, the precepts of oratory; and making them apprehend its plan, ſeries, delicacy of addreſs; the ſtrength and diſpoſition of the proofs; the juſtneſs of the tropes and figures; the beauty of the imagery and painting; the harmony and fulneſs of the periods; the pomp and purity of the diction; and, in fine, that grandeur of thought, that aſtoniſhing ſublime, that torrent of eloquence, which, moving, warming, ſeizing the ſoul, ſweeps all irreſiſtably down before it. After this, *Demoſthenes's* harrangue for *Cteſiphon*, which *Tully* (I think) calls the model of perfect eloquence, is read in the original, and explained in the ſame manner.

Theſe two celebrated orations, thus explained and apprehended, are judged ſufficient to give youth a right idea of oratory, and fix its precepts

cepts in their mind, which is not to be done ſo much by reading many orations, as by ſtudying a few thoroughly; and therefore, only three more orations, one in Greek, one in Latin, and one in Engliſh, are read in the ſchool through the whole year. Theſe are ſucceſſively handled thus. In the Evening, the profeſſor preſcribes a certain portion of the oration, and appoints the ſtudents to write out their obſervations upon its conformity to the laws of rhetoric; the plan, thoughts, *&c.* by way of criticiſm. This they bring with them next day, when the part preſcribed is read over, and this criticiſm of theirs examined and corrected. A new portion as before is preſcribed againſt next meeting, till in this manner they have finiſhed the whole three orations.

In the ſame manner is poetry ſtudied, which is, indeed, rather the ſame than a different ſtudy; poetry being nothing elſe but the eldeſt daughter of eloquence. The arangement of the fable in the one correſponds to the plan and ſeries of the other. Tropes and figures they have in common; and where, in the peculiarity of her dreſs, and the more frequent uſe of imagery, *&c.* *Poetry* affects to differ, the youth are not unacquainted with it; as they have been made to obſerve it in reading the claſſic-poets. The rules, together with the nature and deſign of the ſeveral kinds of poetry, are, in the firſt

place, explained; after which, as in the ſtudy of rhetoric, the youth privately write a piece of criticiſm upon each, beginning with the leſſer kinds, as the ode, elegy and ſatyr, proceeding to the drama, paſtoral and epopæa. All theſe criticiſms are carefully reviſed and corrected by the profeſſor, which is all the public buſineſs of the claſs. The reading of *Ariſtotle*, and the beſt French and Engliſh critics, is allowed, and even recommended, to aſſiſt and direct the judgment of youth in this exerciſe.

Here I interrupted *Evander*, by telling him, that I thought this ſtudy alone, might require half the year. No, replied he. They don't ſpend above two months in the ſtudy of all the kinds of poetry. This is owing chiefly to the placing the ſtudy of poetry after philoſophy and rhetoric, which makes it exceeding eaſy. It is alſo partly owing to the age of the youth, they being now, at leaſt, in their 18th year, and capable of greater application; partly to the delight they take in the ſtudy, and partly to their having read moſt of the different kinds of poems as claſſic exerciſes, which renders the review of them pleaſant, in order to apply the rules of criticiſm. About a fortnight is enough for all the inferior ſpecies. The ſame ſpace of time ſerves for the drama and paſtoral, and, laſtly, about a month for the epic poem.

The

The remainder of the year, which is about ſix months, is ſpent in compoſing and delivering orations; and 'tis no wonder that this exerciſe is attended with great ſucceſs, when dedeferred to this its proper ſeaſon. Philoſophy, rhetoric and poetry, being ſufficiently taſted and admired; the youth cannot but be animated, in their compoſitions, to imitate thoſe bright models that gave them ſo much pleaſure in the reading. The ſtudy of poetry, in particular, elevates their thoughts, warms their imagination, leads them to give lively deſcriptions, inſpires them with ſtrength, variety, copiouſneſs and harmony of ſtyle, and diffuſes a delicacy over every thing they compoſe.

In this exerciſe of compoſition, they begin firſt with ſmaller eſſays on proper ſubjects; thence proceed to frame orations according to the precepts, and on the models, of perfect eloquence. Theſe the profeſſor corrects, and carefully points out where the ſubject would have required more conciſeneſs; where more copiouſneſs; where the figurative ſtyle, and graces of ſpeech; where the plain and ſimple; where they ought to have riſen; where fallen; where they have given conceit inſtead of wit; the forced and far-fetched, inſtead of the eaſy and natural; bombaſt and ſwelling, inſtead of the ſublime and florid. Thus to correct one oration, and to hear another (that has been corrected before) delivered with proper grace and action,

action, is all the buſineſs of the claſs at one meeting or diet. Of this the youth have their turns, ſo that when the claſs conſiſts of twenty boys, each of them compoſes and delivers an oration once in * ten days. And as they muſt thus all be preſent at the correcting and delivering two orations each day, they profit as much by the faults or beauties found in the compoſitions of their ſchool-fellows, as by their own.

In correcting the compoſitions of youth, however, the profeſſor is ſenſible, that great judgment and art are required. Always remembring that they are youth, he is greatly careful not to diſcourage them by too much ſeverity. If ever he ſeems diſpleaſed at any thing, it is when he diſcovers ſtiffneſs, affectation, and ſigns of coldneſs and ſterility in their pieces; while, on the other hand, redundancy of thought, and ſprightly ſallies of imagination, ſhare his diſtinguiſhed indulgence. Theſe he calls the blooming ſhoots of genius; and, though exuberant, thinks they are no more to be lopped off at an improper ſeaſon, or in an unſkilful manner, than the luxuriant growth of a thriving young tree. It is dangerous for any hand, but that

* When we allow but ten days to compoſe an oration, beſides attending the duties of the claſs, we muſt ſuppoſe their pieces ſhort.

of

of time, to reduce theſe wholly within their proper bounds.

I am perſuaded, continued *Evander*, that you will think it no objection againſt the ſtudy of rhetoric, that it has often been proſtituted to the vileſt purpoſes. What is there that may not be abuſed by *bad men?* But, in the poſſeſſion of a *good man*, eloquence is the moſt glorious gift of nature. It makes him the ſanctuary of the unfortunate, the protector of the weak, the ſupport and praiſe of the good, and the eternal terror and controul of the bad. In a word, we muſt often addreſs the paſſions, in order to reach the heart.

It muſt be obſerved, however, that the *Miranians* do not propoſe to make orators and poets of all their youth, by theſe ſtudies. They are ſenſible, that both the orator and poet muſt be born, not made. But, ſay they, thoſe to whom nature has given a genius for compoſition, either in poetry or proſe, will be thus put in the method of improving that genius to the greateſt advantage; and thoſe who have no ſuch genius, will, however, be enabled, by theſe ſtudies, to write elegantly, or at leaſt correctly, in the epiſtolary way, and on the common and moſt important concerns in life.

Unleſs the taſte is thus formed, and youth taught to be ſound critics on the beauties of thoſe celebrated pieces that have challenged the

the admiration of all mankind and ſtood the teſt of time; what is the amount of their learning? Nay, without this * taſte, or reliſh for the pleaſures of imagination; how joyleſs in many inſtances is life itſelf? Nature has given the rudiments of it to every man. But if we compare the man who has perfectly cultivated it, with him who has not, they ſeem almoſt of a different ſpecies. To the latter are entirely loſt, the *gay*, the *tender*, the *eaſy*, the *natural*, the *ſublime*, the *marvellous*, and all the nameleſs *graces* of a finiſhed piece! Should ſolitude, ſhould want of buſineſs, or misfortunes of any kind, force ſuch a man to ſeek relief

* In ſupport of *Evander*'s ſentiments in this paragraph, ſuffer me to quote the following beautiful Verſes from Dr. *Armſtrong*'s Epiſtle on *Benevolence:*

" *'Tis chiefly* Taſte, *or blunt, or groſs, or fine,*
Makes Life inſipid, beſtial, or divine.
Better be born with taſte to little rent,
Than the dull *monarch of a continent.* ----
Without fine nerves, and boſom juſtly warm'd,
An eye, an ear, a fancy to be charm'd;
In vain, majeſtic Wren *expands the dome;*
Blank as pale Stucco, RUBENS *lines the room;*
Loſt are the raptures of bold Handel's *ſtrain;*
Great Tully *ſtorms, ſweet* Virgil *ſings in vain.*
The beauteous forms of nature are effac'd;
Tempe's *ſoft charms, the raging watry waſte,*
Each greatly-wild, each ſweet romantic ſcene,
Unheeded riſes, and almoſt unſeen.
Yet theſe are joys with ſome of better clay,
To ſooth the toils of life's embarraſs'd way." ----

from

from books, alas! he finds them "but formal dulneſs, tedious friends!" He may read; but he will be as unconſcious of the maſterly and delicate ſtrokes of what he reads, as the mountain is of the ore lodged in its caverned ſide. A ſtupid ſort of admiration is the higheſt pleaſure he is capable of receiving; while, on the contrary, the man who has been taught to take the full guſt of the generous pleaſures ariſing from the contemplation of *beauty*, *order*, *harmony*, *deſign*, *ſymmetry of parts*, and *conformity to truth and nature*, finds, within himſelf, an inexhauſtible fund of the moſt noble and rational amuſement. No moment of time, I ſpeak it feelingly, ſaid *Evander*, no moment of time needs hang heavy on his hands. No ſituation, no circumſtances, † either at home or abroad, neither in youth or old age, in proſperity or adverſity, but can be rendered more agreeable, while he can taſte the intellectual joys of his darling ſtudies.

Suppoſe, then, that youth ſhould reap no other advantage from the ſtudies of this claſs, but the power of filling up thoſe vacant hours to advantage, which thoſe, who want ſuch a taſte,

† *Hæc ſtudia adoleſcentiam alunt, ſenectutem oblectant; ſecundas res ornant, adverſis perfugium & ſolatium prebent: Delectant domi, non impediunt foris; pernoctant nobiſcum, peregrinantur, ruſticantur.*

CIC.

uſually

uſually ſpend in trifling viſits, cards, hunting, drinking-matches, and other hurtful pleaſures, we have reaſon to think a few months properly ſpent in forming this taſte, a very eſſential part of education. But further, the *Miranians* ſay, that this taſte for polite letters, not only teaches us to write well, and renders life comfortable to ourſelves, but alſo contributes highly to the cement of ſociety, and the tranquility of the ſtate. They do not heſitate to affirm, that they think it almoſt impoſſible for a man, that has a taſte for the imitative arts, and can feel the noble charms of rhetoric, poetry, painting, muſic, ſculpture, *&c.* to be a boiſterous ſubject, an undutiful ſon, a rough huſband, an unnatural parent, a cruel maſter, a treacherous friend, or an unruly and turbulent man. Theſe ſtudies enlarge the mind, refine and exalt the underſtanding, improve the temper, ſoften the manners, ſerene the paſſions, cheriſh reflection, and lead on that charming penſiveneſs of ſoul and philoſophic melancholy, which, moſt of all, diſpoſe us to love, friendſhip, and every tender emotion. But I will conclude this article, with which, as it treated my favorite ſtudies, I have perhaps tired you.

The FIFTH, or higheſt CLASS.

The Principal of the college, whoſe name is *Aratus*, inſtructs this claſs in the ſtudy of agriculture and hiſtory. The knowledge of phyſics, acquired

quired in the third claſs, contributes greatly to make the ſtudy of agriculture eaſy at this time. In ſome previous lectures *Aratus* reſumes this ſubject; and, particularly, gives the youth a good knowlege of the animal ſtructure and anatomy, which is not only of great uſe to teach them the proper care of their own health and bodies, but highly neceſſary by way of analogy to explain the œconomy and mechaniſm of plants, the ſtructure of their veſſels, their generation, manner of life and accretion, perſpiration, circulation of ſap, *&c.* After this he examines, with the youth, the mineral ſtrata of the earth; enquires into the nature of thoſe ſaline and aqueous juices that conſtitute the nutritious matter or food of vegetables; and of thoſe other foſſils, which, being either heterogeneous to the vegetable ſubſtance, or too groſs to enter the roots of plants, ſerve, however, to ſoften and ſeparate the concreted parts of the *earth*, and prepare it for *vegetation*. The whole is illuſtrated by a courſe of chymical and ſtatical experiments.

The theory of vegetation once explained, and tolerably underſtood; what remains in the ſtudy of huſbandry is not very difficult. For, after obtaining a good inſight into the vegetable œconomy, the quality of ſoils, *&c.* by the analyſis of plants and foſſils, as above, the youth may

may be enabled to judge what effect every manure will have on every ſoil; what is the proper manner of preparing the ground for the ſeed; and what ſeed or plant ſhould be aſſigned each natural earth; in which chiefly conſiſts the huſbandman's art. After this foundation is laid, they proceed to read *Varro*, *Columella*, *Tull*, *Bradley*, &c. aſſigning, as they go along, the rationale, for the natural phenomena and rules of tillage, recorded in theſe authors, upon the principles and philoſophy of modern naturaliſts.

One part of the day is given, through the year, to the ſtudy of agriculture, as laid down above. The remainder is aſſigned to the ſtudy of hiſtory; by which, it is plain, I do not mean the reading of hiſtory to ſatisfy the curioſity for a moment, with the knowlege of ſingle and irrelative facts; which, it muſt be owned, is all that youth generally profit by hiſtory, at the age, and according to method, it is commonly handled. In the courſe of the above-mentioned ſtudies, and from their private reading for amuſement, the *Miranian* youth, I need not tell you, muſt, by this time, have obtained a pretty full knowlege of the principal events that happened in the world before they were born. The buſineſs of this claſs is of a far more noble and extenſive nature

ture than this. It is to review thoſe events in the calm *light of philoſophy*, when related in their full extent, attended with a deduction of their immediate and remote cauſes and conſequences, in order to make them a leſſon of *ethics* and *politics*, and an uſeful rule of conduct and manners through life.

It is dangerous to ſend raw and unpractis'd virtue abroad into a world, where right and wrong are too often confounded; and nothing can obviate this danger, but the giving youth a previous acquaintance with the world, and making them behold virtue and vice, with all their conſequences, painted in genuine colours by the hiſtorian. Numerous are the evils that ariſe in ſociety when youth are ſent into it, eſpecially in any high ſtation, without this knowlege. In ſuch caſe, neither logics, mathematics, phyſics, rhetoric, nor all the branches of ſpeculative knowlege they are capable of attaining, can direct their conduct, nor prevent their falling a prey to deſigning men. Theſe ſciences, however, if we do not ſtop at them, are highly uſeful, and render the ſtudies of this claſs pleaſant and profitable. As the ſtudy of agriculture was made eaſy, by a previous knowlege in natural philoſophy; ſo is the previous knowlege of the fundamental principles of ethics, a fine introduction to the philoſophical ſtudy of hiſtory. This ſubject *Aratus*

tus reſumes before entring upon hiſtory. He conſiders man, in the ſolitary ſtate of *nature*, ſurrounded with wants and dangers, and nothing ſecure to any of the ſpecies, but what can either be acquired or maintained by force. From thence he takes occaſion to ſhew the neceſſity mankind lay under of entring into ſociety, and voluntarily reſigning ſome ſhare of their natural freedom and property, to ſecure the reſt. Then he explains the different forms of government, with the advantages and inconveniencies in the adminiſtration of each.

This being premiſed, the youth enter upon the ſtudy of the *Grecian* hiſtory in the following manner. *Aratus* preſcribes a portion of it, which, againſt next day, they muſt read in their chambers, and abridge the ſubſtance of it into writing, about twice or thrice as large as a copious argument of any chapter. This fixes the facts deeply in their minds, teaches them, moreover, to expreſs themſelves in a ſhort and nervous manner, as occaſion may require it; and, when the whole is finiſhed, ſerves as a recapitulation of the hiſtory, to which they may always have recourſe through life, and bring the facts freſh into their memory. Theſe ſummaries are reviſed in the claſs by the Principal, who is careful to make them apprehend the blameable and praiſe-worthy, in the conſtitution of the ſeveral ſtates; and, in the familiar way of dia-

dialogue, to make them give their opinion upon the facts mentioned, the manners and cuſtoms of the people, *&c.* drawing proper moral inferences from the whole. In this manner a portion is abridged, and deſcanted upon, every day, till they have gone over the hiſtory of the flouriſhing ages of Greece; which they perform in about the ſpace of a month. The hiſtory of Rome (Mr. Hooke's judicious collection of it) is ſtudied, in the next place, down to the days of Auguſtus. This requires about two months more.

All between this period and the beginning of the ſixteenth century is paſt over, the remainder of the year being ſpent in the ſtudy of modern hiſtory; from ſome good introduction to which, they firſt take a general view of the principal ſtates and kingdoms in Europe, that now divide that power among them, upon which depends the whole ſyſtem of police operating at preſent. After that, they deſcend to ſtudy the hiſtory of England, from the beginning of the ſaid century, in the ſame manner that they had before ſtudied the hiſtory of Greece and Rome; the Principal taking care, as they go along, to note the riſe, intereſts, dependencies, and conſtitutions of the ſeveral nations and ſtates, whoſe hiſtories are interwoven with that of England. They conclude the whole, with a view of our colonies in this hemiſphere; their

ſtate, produce, intereſts, government, &c; taking ſome notice as they go along, of the French and Spaniſh ſettlements that we are chiefly concerned with in trade. Every Sunday night, about an hour is ſpent in the ſtudy of the bible hiſtory.

Though this is but a ſmall part of the hiſtory of mankind, yet it is as much as can conveniently be brought, and much more than generally is brought, into a ſcheme of public education. The youth are thus ſent into the world well acquainted with the hiſtory of thoſe nations they are likely to be moſt concerned with in life; and alſo with the hiſtory of Greece and Rome, which may be juſtly called the hiſtory of heroiſm, virtue and patriotiſm. This is enough to prepare them for ſociety, and put them in a method of ſtudying the hiſtory of any other nations they think proper, in a philoſophical manner, whenever their inclination and leiſure ſhall prompt them to it.

This, continued Evander, is a ſketch of the ſtudies of the ſeveral claſſes; which I could with pleaſure, in this account, purſue through all their different ramifications. But as this is inconſiſtent with my deſigned brevity, I have only mentioned the general heads of ſcience, wholly neglecting ſuch branches as are either included in, or neceſſary to, the knowlege of thoſe I have mentioned.

In the ſecond claſs, you will obſerve I have ſaid nothing of plain trigonometry, becauſe it is ſuppoſed in the ſtudy of geometry. Neither have I mentioned perſpective, becauſe connected with the beautiful ſciences of optics; nor even optics themſelves, nor ſpherical trigonometry, as they are all ſuppoſed in the general ſtudy of aſtronomy. In like manner, I have not mentioned dialing, becauſe after being taught aſtronomy, and the uſe of the globes, the whole theory of dialing is learned in a few hours; and thus of all the other claſſes, which I take notice of expreſsly, that you may not judge the ſtudies of any one claſs diſproportioned to the reſt, without taking into the account all their branches, præcognita, and the like.

Here I told Evander, that I was fully ſatisfied that the ſtudies of the claſſes were very well proportioned, as they become ſtill more extenſive the farther the youth advance in years; but that I thought the ſtudies of every claſs were more than they could probably become ſufficiently acquainted with in the time allotted to them.

He replied, that if the Miranian youth did not attend the duties of the college longer than the ordinary terms, my obſervation would be juſt. But vacations and holy days in this college don't exceed two months. Beſides, continued he, my countrymen don't propoſe any

thing more than to give the youth a general knowlege of theſe ſtudies. This is all that can be done at college. For as bent of genius will not carry all the youth of a claſs the ſame lengths in every ſtudy; that ſcheme of education is ſufficiently perfect, by which all the ſtudents may become ordinary proficients in all the ſtudies; and are put in a method of excelling in thoſe particular branches to which nature has given them a genius. The * age of the youth contributes highly to aid the execution of ſuch a ſcheme; and I can aſſure you, from experience, that by attending even eight or nine months in the year, all that is narrated above may be done by youth of ordinary genius, without making it any burden to them.

You will, no doubt, take notice that the number of maſters are fewer than ordinary by this ſcheme; and the œconomy different from that of moſt colleges, which have a diſtinct profeſſor for every branch of ſcience, as a profeſſor of anatomy, botany, chymiſtry, civil law, &c. ſo that the ſtudents muſt attend a great many different maſters and ſtudies at different hours. But though my countrymen could afford ſalaries for ſuch a number of profeſſors, they do not ſeem diſpoſed to this method; for they think it a

* They muſt be at leaſt in their 14th year when entered into theſe claſſes, and in their 19th when they leave them, as may be gathered from what is ſaid above.

great

great diſadvantage to youth to be concerned with too many maſters and ſtudies at the ſame time. They judge it a much better method, that ſuch branches of ſcience as are related to one another, ſhould be wholly finiſhed under one and the ſame maſter, before the youth proceed farther; and that the whole ſtudies or branches of ſcience, ſhould be ranged in their natural order; that thoſe of each lower claſs may be an introduction to the claſs above it, and the youth thus raiſed by a chain of eaſy ſteps to the ſummit of their education. Hence a Profeſſor ſerves, by the above ſcheme, for all the branches of knowlege that can be acquired in one year; which makes the number of claſſes and maſters equal to the number of years, and renders the whole plan ſimple and regular.

That the ſtudies laid down for the five foregoing claſſes, are ranged in their natural order, will beſt appear to thoſe who are beſt acquainted with the nature and object of them. With regard to the three lower claſſes, there can be no objection of this kind, as mathematics go before philoſophy in every ſeminary; and are ſo neceſſary to it, that the beſt writers adviſe the ſtudy of mathematics, ſuppoſe we ſhould propoſe no other advantage by them than to ſtrengthen the reaſoning faculty, and prepare the mind for the ſtudy of philoſophy, by accuſtoming it to

think cloſely, and to call forth thoſe thoughts in a clear and regular manner.

That rhetoric, criticiſm and compoſition, ſhould be placed after philoſophy, ſeems decided alſo by the authority of the greateſt orators and poets. *Scribendi recte, ſapere eſt & principium & fons*, ſays Horace; and Tully blames the orators of his time for neglecting the ſtudy of philoſophy and polite literature. *Nemo videretur exquiſitius quam vulgus hominum ſtuduiſſe literis, quibus fons perfectæ eloquentiæ continetur; nemo qui philoſophiam complexus eſſet, matrem omnium bene factorum, beneque dictorum.* Quintilian every way is of the ſame opinion. And Pliny adviſes in expreſs terms;----*Mores primum, mox eloquentiam diſcat, (Puer) quæ male ſine moribus diſcitur.*

But, without any authorities, the thing is ſelf-evident; it being idle to think of writing or compoſing philoſophically till we are philoſophers, or till we have acquired a taſte for polite letters. And as to ſpeaking, no man but he who can diſtinguiſh philoſophically between right and wrong, and who is poſſeſſed of the moral virtues, can have long ſucceſs in this way, becauſe no man can move others, unleſs it appears that he himſelf is moved with what he ſays. A bad man may, to give his words force, affect to be moved when he reaſons of virtue; but when ever his character is fully

fully detected, all his moſt artful pretences this way will, in the iſſue, only ſo much the more hurt his own cauſe.

Here I aſked Evander, why rhetoric was ſo commonly placed before philoſophy, if the latter was ſo neceſſary to it? He anſwered, that as far as he could learn, the difference between the method of his countrymen, and that of the beſt modeled colleges, was not material. 'Tis true, ſaid he, theſe colleges begin the ſtudy of rhetoric in the lower claſſes, but they continue it through the higher ones. Thus the firſt year, perhaps, the youth learn no more than the figures of ſpeech and the precepts or rules of oratory. The knowlege of logic and grammar is enough for this purpoſe. Compoſition, criticiſm, and that part of rhetoric to which philoſophy and polite letters are neceſſary, fall of courſe after the ſtudy of philoſophy, *&c.* in the generality of ſeminaries, which is the ſame thing upon the whole; only that my countrymen, as hath been obſerved, think it beſt for them, never to engage youth in more than one or two ſtudies till they are fully maſters of them; and to keep their plan as ſimple as poſſible, that they may ſtand in need of no more profeſſors and tutors than their circumſtances enable them to employ; which are the ſole conſiderations that would ever make them depart in the leaſt from the

the practice of nations more learned than themſelves.

I preſume, I need offer no reaſons for placing the ſtudies of agriculture, hiſtory and politics in the higheſt claſs. As theſe ſtudies ſeldom enter much into the ſcheme of education, but are left for every man's private reading after his education at the univerſity is finiſhed, it is plain that they ſhould be laſt, if they are at all brought into ſuch a ſcheme. They are indeed the ſtudies of men, and require a ripe judgment. But beſides this, all the former ſtudies, as I have obſerved already, are neceſſary and ſubſervient to them. Even the knowlege of rhetoric itſelf is of great uſe in reading a well-wrote hiſtory, as many of the chief beauties thereof would otherwiſe be loſt and untaſted. And if this was not the caſe, yet ſtill, methinks, hiſtory and agriculture ſhould be placed laſt, in order to ſend youth abroad into the world, warm (if I may ſo expreſs it) from thoſe ſtudies which their own intereſts and the ſervice of their country will generally require them chiefly to cultivate.

The next thing to be ſpoken of is the public exerciſes of theſe claſſes; for the Miranians are fully convinced of the great advantages of bringing youth early to ſpeak in public, and therefore have ſet all the Saturdays of the year wholly apart for this Purpoſe.

Upon

Upon theſe days, the maſters, ſcholars, and as many of the citizens as pleaſe to attend, being aſſembled in the chapel after morning prayers; one of the ſtudents in the firſt or Greek claſs appears as reſpondent with an opponent or interrogator from the third claſs. The latter pitches upon any Greek author, which the reſpondent has read during the courſe of the year in his claſs, and preſcribes a paſſage in it to be rendered into Engliſh extempore. This the reſpondent does, pointing out the author's beauties, clearing up his obſcurities and difficulties, and giving an account of the caſe, tenſe, mood, derivation, conſtruction, *&c.* of every word. The opponent takes care to ſet him right where he errs; and gives him an opportunity, by proper interrogations, to diſplay his ſkill and improvements to the beſt advantage. The maſter of that claſs to which the opponent belongs, ſuperintends theſe exerciſes, and may interfere with his aſſiſtance if there ſhould be occaſion. But this ſeldom happens.

After theſe, one of the 2d claſs appears as reſpondent, with an opponent from the 4th, who endeavors to impugn a theſis given out and defended by the other. Then he changes the ſubject and interrogates him concerning his ſkill in ſuch branches of the mathematics as he (the reſpondent) has learned in his claſs.

In

In the next place, a reſpondent appears from the third claſs with an opponent from the 5th. The method of exerciſe the ſame as above. The ſubject ethics and phyſics.

Beſides bearing a Part, as interrogators, in the foregoing exerciſes, the 4th and 5th claſſes have an exerciſe of declamation peculiar to themſelves. Firſt one of the youth in the claſs of rhetoric delivers a ſpeech with proper grace and action on any philoſophical ſubject, or on the nature, rules and advantages of eloquence and poetry, which are the ſtudies of the preſent year.

Laſtly, one of the 5th or higheſt claſs delivers an oration, framed according to the exact rules of rhetoric, upon any civil topic that is, or may be, diſputed with regard to the intereſt of their country. And ſuch harrangues I have often known to be of very public ſervice, not only when delivered, but when thought worthy of being publiſhed. Sometimes too their ſubject is the uſefulneſs of hiſtory and agriculture; the pleaſures of retirement, or any moral topic. Thus when there are not above twenty boys in each claſs, every boy in the three lower claſſes appears in public twice a year, and thoſe of the two higher claſſes four times. There are exerciſes of the ſame kind in the higher claſſes of the academy and mechanic's ſchool.

And,

And, in the latin ſchool, there are quarterly examinations, and proper rewards diſtributed to excite emulation.

There is one thing peculiar to the Miranians in theſe exerciſes, which I had almoſt forgot to mention; viz. that they are moſt commonly in the Engliſh tongue. No people are more careful than they to teach youth to tranſlate Latin readily, as may appear in the courſe of the foregoing ſtudies, where every author is read in the original: But, when this is attained, they aim at nothing more. They are ſenſible, that there is a great difference between being able to explain a claſſic author extempore, and being able to write with as much purity as that author. Almoſt any perſon may attain to the firſt; but only a few have attained to the perfection of writing pure claſſic Latin, unmixed with barbariſms and foreign idioms, ſince it became a dead language.

They don't however deny, but learned men, to render their works more univerſally uſeful, may write in the Latin tongue, though they cannot write with claſſic elegance and purity. But they greatly condemn the practice of neglecting the mother-tongue, and embarraſſing a young ſtudent, by obliging him to ſpeak or compoſe in a dead language. While he is hunting after words to convey his ideas, he is continually on the rack; one half of his ſentiments,

timents, one half of the ſprightly ſallies of fancy which would otherwiſe ſhine through his compoſitions, muſt eſcape his memory before he can find language to expreſs them. The conſciouſneſs of ſpeaking improperly, often barbarouſly, muſt damp his ardor, and reſtrain him from delivering himſelf with that becoming eaſe and confidence, that grace of voice and action, that propriety and harmony, which he could not fail of, by applying that time and pains to compoſition in the Engliſh tongue, which is often without ſucceſs given to the Latin. Beſides, my countrymen ſeem to think it in ſome ſort diſhonourable to declaim only in a foreign tongue, before an Engliſh audience. In particular, my friend, continued Evander, very gaily, to ſpeak in Latin, we think, would be an affront to our ladies, who often honor us with their preſence on thoſe occaſions. Yet ſtill, to ſhew that it is not for want of ability to ſpeak in Latin that this method is in general diſcontinued, there are always ſome Latin orations and diſputations at the anniverſary commencements, and on other private occaſions.

There are likewiſe maſters in the college for teaching the French, Italian, Spaniſh and German tongues, at private hours; and a fencing maſter, who, beſides the uſe of the ſword, teaches the military exerciſe. There

is, laſtly, a dancing-maſter, whom I ſhould have mentioned firſt; as this art is learned by the boys when very young, *viz.* in the loweſt claſſes of the latin and mechanic's ſchool. None of the youth, however, are obliged, by the ſtatutes of the college, to attend theſe maſters; and if they do attend them, it muſt be before they are entered into the fourth or rhetorical claſs, becauſe they will not ſuffer any thing to interfere with the duties of the two higher claſſes; which, as you will remember, conſiſt chiefly in reading and writing in private.

The ſtudents in theſe two claſſes are eſteemed men; and it is reckoned ſhameful for them to be ignorant of dancing, fencing, and modern languages till that time. None of theſe maſters are included in the inſtitution, in any other thing, but that the governors or truſtees, upon any complaint that their characters are bad, and their example dangerous, may deprive them of the benefit of teaching the youth;---a puniſhment great enough. For, tho' they have no ſalaries from the public, yet as each of them has generally thrice the number of boys that are in any of the claſſes, their income is nothing inferior to the income of the maſters that are upon the eſtabliſhment. And the college alſo gives ſuch of them, as behave well, a handſom gratuity yearly; as a teſtimony of their being willing to encourage the

the acquiſition of all polite arts, and manly ciſes among the youth.

Here Evander pauſed, as if in expectation of ſome remarks from me upon the excellency of the inſtitution he had given me an account of. I told him, that as far as he had yet proceeded, I greatly approved of it: But that I thought the ſtudy of religion, without which no ſcheme of education could be of advantage to the State, or private perſons, did not ſufficiently enter into his account; and that if the Miranians did nothing more this way than he had ſpoken of, I judged their ſcheme deficient in the moſt intereſting Article.

He reſumed, that my obſervation was juſt; and that it was for this very reaſon he had left the account of their method of inculcating religion and morals to a ſeparate article; as well, becauſe of their importance, as becauſe they are the chief object of the ſtudies of every claſs, and conſequently could not be brought into the account of any particular one.

My countrymen, proceeded he, are fully perſuaded that thoſe, who are entruſted with the education of youth, can do more laſting ſervice to the intereſts of religion and virtue, at a time when the heart is ſuſceptible of every impreſſion, than all the good men, armed with all the power of a country, can do; if, for want of education, the heart is ſuffered to become

come callous, as it were, and obſtinate in the habits of vice. They were therefore extremely careful to look for ſomething ſtill better than learning in all the maſters they choſe into this ſeminary, admitting none but men of irreproachable characters; men whoſe lives ſhould be a daily comment on their precepts, and their genuine goodneſs of heart a conſtant pledge for the morals of the youth committed to their care; men indefatigable in the diſcharge of their duty, from a conſciouſneſs of the weighty truſt repoſed in them, and an unfeigned zeal for the preſent and future intereſts of their pupils; men, in a word, formed to command love and reverence, and, from their ſweetneſs of temper, diſpoſed to ſtrew the path to ſcience with roſes. They prudently foreſaw, that upon their meeting with men of this character at firſt, not only depended the reputation of the College, but, in a great meaſure, the morals and genius of their country to the lateſt generations.

Such men it was their happineſs to meet with; and it will prove a pleaſing ſpeculation to take a more particular view of the method of inculcating *virtue*, which is practiſed by them, and may be practiſed by every good maſter, in the courſe of theſe ſtudies. Some may be ready to imagine that they beſtow a great deal of labor this way; but, on the contrary

trary, though religion and goodneſs be a ſubject always in their eye, it is not always in their mouth. They know well enough that youth are apt to give but a cool attention to whatever has the appearance of ſet lectures, and formal diſcourſes on morality; while a word dropt, as it were caſually, by a ſkilful maſter, in a proper ſeaſon, ſhall ſtrike ſo much the deeper as it was not expected, and make an impreſſion perhaps never to be eraſed.

His great Buſineſs then, who would train up youth to the love of religion, ſeems to conſiſt, in the firſt place, in getting the entire poſſeſſion of their hearts, in keeping a watchful eye over them, in preventing the approach of every thing that is of a noxious quality, in making all around them breathe innocence, purity and truth; and, laſtly, while the heart is in this ſound ſtate, in watching the proper opportunities of dropping into it the ſeeds of goodneſs, which will not fail to bring forth an hundred-fold; provided he adds to the whole his own example, and ſeems fully perſuaded of the truths he would impreſs upon them, never mentioning religion and virtue, but with the utmoſt devotion and fervor of ſoul.

Opportunities of this kind will never be wanting to the maſter, who has himſelf a good heart. I ſhall take notice of a few of them; and though every claſſic author may be made

to

to furniſh them, I ſhall confine myſelf to the five learned claſſes laſt mentioned, becauſe I would be brief. I ſhall take care to aſcribe nothing more to the ſcholar than I myſelf have felt, nor can I aſcribe half ſo much to the maſter, as I have known the good Aratus to put in practice; for under him I had the happineſs to paſs through theſe five claſſes, being one of the youth with whom he opened the college, and which he could not open higher than the firſt or *Greek-Claſs* aforeſaid.

Now, in this claſs, the reading of *Homer* under ſuch a maſter, was like travelling through ſome delightful country, richly variegated with every thing that could pleaſe the fancy or exalt the genius. Numerous were the opportunities which the good man took, from the writings even of this heathen author, to preſs home upon us reſpect for kings, magiſtrates, parents, and all ſuperiors. Beautifully would he mark for us the *Decorum* and *Honeſtum* of life, painted in the characters, and every thing ignoble and unworthy expoſed. Often would he dwell with rapture on the poet's noble images of ancient hoſpitality, generoſity, benevolence, juſtice, honor, piety, integrity, friendſhip, fidelity, ſincerity, intrepidity, patience, reſignation, and the like. At the ſame time, while he taught us to gather the roſes of ſuch an author, he not only made us ſhun the

thorns; but, as bees from poiſonous herbs extract healing liquids, he taught us even to reap advantages from thoſe abſurdities, which were more the fault of the age than of the poet. Such are the monſtrous fictions about the nature of the Gods, their jars, thefts, robberies, rapes, inceſts, drunkenneſs and the like; from which Aratus would take occaſion to teach us the juſt value of thoſe ſacred volumes, which have reſcued us from ſuch ſuperſtition and blindneſs.

In the ſecond claſs, what freſh opportunities did he find of leading us from wonder to wonder, and bringing the *Deity* as it were before our eyes, in the ſtudy of his ſtupendous works! How were our minds dilated and exalted when he led us to conſider the heavenly bodies, and put them in competition with what we uſually called great! Even the terraqueous globe on which we dwell, with all its kingdoms and boaſted grandeur, ſeemed in our eye but a point in the ſolar-ſyſtem! The ſolar-ſyſtem itſelf dwindled into a narrow ſpot, when compared with the numerous ſyſtems of thoſe ſtars that in a clear night ſtud the Cerulean! All theſe ſyſtems again were loſt in the vaſt expanſe when compared with that infinity of ſyſtems, which philoſophy's purer view can deſcry beyond the reach of all optics.

Thus

Thus, having raiſed us from ſyſtem to ſyſtem, beyond all definite ſpace, till he perceived us loſt in the imagination, and, as it were, labouring under the weight of our own conceptions; the good Aratus, knowing his opportunity and exulting in his ſucceſs, would turn his addreſs immediately to us in words like theſe.

" My dear youths! I think it not ſtrange that " ſuch ſpeculations ſhould fill your minds with " wonder and amazement. Yet be aſſured, " (if we may uſe the inadequate language of " men) that ſo far are we from having even in " thought reached the limits, that we are ſtill " but on the frontiers, of the CREATOR's king- " dom. How much, then, ought we to be " aſtoniſhed at our own *littleneſs*, and his *gran-* " *deur*, whoſe * hand framed all thoſe cluſters of " ſyſtems, kindled all their *ſuns* and feeds their " immenſe fires from age to age? How " daring is it for us, the atom-lords of " this atom-world, to exalt ourſelves againſt " the great *Sovereign* of ſuch an incomprehen- " ſible domain! How ridiculous to ſtrut about " in pride, and boaſt that all theſe ſyſtems

* Whoſe arm almighty put theſe wheeling globes
In motion, and wound up the vaſt machine!
Who rounded in his palm thoſe ſpacious orbs;
Who bowl'd them flaming thro' the vaſt profound,
And ſet the boſom of old night on fire.—Dr. *Young*.

" were made for us!---Certain I am, that very
" different ſenſations muſt now actuate your
" boſoms. Doubtleſs, you have already, in
" your own imaginations, peopled all theſe
" various ſyſtems with ten thouſand various or-
" ders of *being*, riſing rank above rank in the
" ſcale of intelligence. Nay, if I deceive
" myſelf not, your very ſouls are now ardently
" affecting that period when, ſhaking off this
" cumbrous vehicle of fleſh, you ſhall ſoar per-
" haps through the wide realms of nature, ſee
" all things as they are, and be indulged in a
" correſpondence with all thoſe ſyſtems, and
" all their inhabitants.---Such affections as theſe,
" my dear youths, are from above;---they are
" divinely inſpired;---O check them not! They
" ſpeak the worth and immortality of your
" Souls! If a God, that does nothing in vain,
" has endowed you with deſires ſo incommen-
" ſurate to all terreſtrial objects, and a capacity
" of ſoaring ſo far beyond them; if he has
" given you ſuch a reſtleſs curioſity of prying
" farther and farther into the boundleſs ſcheme
" of nature; be aſſured that this curioſity will
" not be fruſtrated. There are in reſerve for
" you future periods of exiſtence, when all
" theſe noble deſires will be fully ſatisfied, and
" ſuperior *diſplays* be eternally opened upon you,
" as your powers are for ever enlarging."

But

But it was not alone, by aſcending in the ſcale of nature, that our amiable *Tutor* taught us to admire the *Creator*'s goodneſs. We were forced to acknowledge him ſtill greater, if poſſible, in the ſmalleſt than in the greateſt things, when in the THIRD CLASS we deſcended in the ſtudy of nature towards its other extreme.

To ſpeak only of that ſingle branch of phyſics called *micrography*, how did it ſurpriſe us to diſcover living creatures, thouſands of which would be imperceptible to the unaſſiſted ſenſe, ſwarming by legions in each leaf and grain; animating our choiceſt viands, mantling our pureſt liquors, and crouding even the tranſparent atmoſphere? But when we were convinced that theſe animalcules are ſo far from being the laſt degree of ſmallneſs, that there are others as much ſmaller than them as they are ſmaller than us, we were then as much loſt in the diviſibility of matter, as formerly in its multiplicity. As in the one caſe, we could conceive no end of the magnitude and addition of heavenly bodies, ſo in the other we could conceive no end of diviſion and ſmallneſs. On either ſide of us, the gradation exceeds all our conceptions; and, aſtoniſhed at ourſelves, we now ſaw man in a different light. He that but a little before ſeemed only an atom of an atom world, almoſt imperceptible in the boſom of the univerſe, ſeemed now diſtended into a world,

even into an univerſe, when compared but with the laſt degree of perceptible *ſmallneſs*. Taking the view, therefore, on both ſides, we were naturally led to aſſign him his proper place as the ---*nexus utriuſque mundi*.

But, to proceed. How greatly was our aſtoniſhment increaſed, when we were convinced that the minuteſt of theſe animals is formed with as exact proportion, nicety and deſign as man himſelf! That they have their diſtinct joints, limbs and veſſels, all diſpoſed in number, weight and meaſure; and that---

Each within this little bulk contains,
An heart to drive the torrent thro' its veins;
Muſcles to move its limbs aright; a brain,
And nerves diſpoſed for pleaſure and for pain;
Eyes to diſtinguiſh; ſenſe, whereby to know
What's good or bad, is, or is not, its foe!---
They too are pain'd with love---addreſs the *fair*,
And, with their rivals, wage deſtructive war.

UNIVERSE.

Such ſpeculations, conducted by the pious and fervent *Aratus*, did not fail to impreſs us with grand and elevated conceptions of the Deity!

"Think, my dear youths (he would ſay to us) "Oh! think how wonderful, how incom-"prehenſible muſt that *God* be, whoſe works "are

" are ſo amazingly various! Who performed " all theſe minute operations, who made the " ſmall heart, and poured the exceedingly ſub- " tile liquids into the ſmall veſſels, of theſe dimi- " nutive animalcules---all with the very ſame " right hand, wherewith he rounded thoſe im- " menſe orbs, and launched forth all thoſe " ſyſtems of worlds through immeaſurable ſpace, " whoſe magnitude and numbers ſo lately con- " founded us!"

Forgive me, my Friend, ſaid Evander, if in this part of my narrative, I ſhould ſeem tedious, or diſcover any unbecoming raptures. The time ſpent in theſe ſtudies was the happieſt period of my life; a period which I can never reflect upon, without having before me the idea of the good *Aratus*, pouring forth important truths to us, and leading us imperceptibly from the viſible to the inviſible things of God.

It is impoſſible to expreſs what a foundation in piety may be made, on ſuch occaſions, by a good and fervent man, whoſe perſon and character we love, and whom we ſuſpect of no deſign upon us but our own welfare; and he who fails to make a due improvement of ſuch opportunities of inſtilling goodneſs into youth, doth indeed neglect one of the moſt eſſential deſigns of education. He neglects to form that reliſh for the devout contemplation of God's works, which is not only capable to give us

joy

and ſatisfaction in all conditions of life; but will, no doubt, conſtitute a part of our pleaſure, and be the ſubject of our contemplation and wonder, for ever and ever! On the contrary, he who embraces ſuch opportunities, with judgment and diſcretion, will have no reaſon to complain that youth are unſuſceptible of ſerious impreſſions; or that true *philoſophy* is unfriendly to *religion*. Perhaps, it may be true of philoſophy, as the poet beautifully expreſſes it from *Bacon*,---

"That ſhallow draughts intoxicate the brain;
"But drinking largely ſobers us again."

So far in reſpect to the THIRD CLASS. As to the FOURTH, I have already hinted how far the ſtudies of *Rhetoric*, *Poetry*, and what is commonly called the *Belles Lettres*, tend to ſoften the heart, and ſerene the temper. I paſs on, therefore, to the FIFTH, or higheſt claſs.

And here, what need I ſpeak of *Agriculture*; which is only a capital part of natural knowledge reduced to practice? Indeed Tully * and Columella † have expreſsly honoured this ſtudy

* *Venio nunc ad voluptates Agricolarum, quibus ego incredibiliter delector; quæ nec ulla impediuntur ſenectute, & mihi ad ſapientis vitam proxime accedere videntur.*

† *Res ruſtica, ſine dubitatione, proxima & quaſi conſanguinea ſapientiæ eſt.*

with

with the name of Wiſdom and the life of a wiſe man;---a ſtudy that hath given that happineſs to the moſt renowned names in ſtory, which the world could not give, and afforded them ſolid pleaſures in their declining years, after being cloyed with all that mankind call great! Indeed, it would be endleſs to enumerate all the opportunities which *Aratus* here found of improving our religious ſentiments. He could not explain the theory of vegetation, without exhibiting whole worlds of wonders. He could not examine the ſtructure of the moſt indifferent plant, without making us perceive in it the ſame wiſdom and deſign that appear in the ſtructure of the moſt perfect animal. He could not examine the foſſil and mineral kingdoms, without pointing out to us the ſame agreement, fitneſs and deſign in the diſpoſition of things, even amid the dark receſſes and ſecret bowels of the earth, as on her beautiful ſurface. And her beautiful ſurface he could not ſurvey without filling our hearts with wonder, love and gratitude.

In this claſs, having now arrived to the laſt ſtage of our ſtudies, and juſt entering into manhood, Aratus treated us more as his boſom-friends and companions, than as his pupils or ſcholars; and often, when the ſeaſon permitted, would lead us to the adjoining fields,

to

to make the proper remarks on the different plants, trees, *&c.*

Early, one morning, he appointed us to meet him in the public garden, where, being convened, he told us, that the plant which he propoſed to ſhew us was not there, but that it grew wild near the top of a mountain at about a mile and a half diſtance to the northward of Mirania. To this place, therefore, he invited us to walk, expreſſing his hopes that he might be able to furniſh amuſement for us, ſufficient to compenſate the toil. Having reached the ſummit, and found what he was in ſearch of, he ſeated himſelf beneath the ſhade of an ancient oak, and began his remarks on the curioſity of the plant he had mentioned to us.

The morning was ſerene, and the proſpect around us enchanting. The city lay open to the view, and the ſun was juſt darting his firſt beams to gild its various turrets and ſpires. Two mighty rivers, whoſe ſources are among nations and regions yet unexplored, embracing each other before us, rolled their united flood in ſilent majeſty to the main. On either bank vaſt woods and foreſts, planted by nature's own hand, time immemorial, waved their graceful verdure to every gale; while, between theſe woods, at different diſtances, vales and ſavannahs, opening interminable, gave a beautiful diverſity to the ſcene---Here gentle brooks meandring

andring along their peebly channels, to pour their tributary urns into theſe larger rivers; and there a rich profuſion of hillocks, tufted with various trees, among which groups of tame animals fed in mingled peace and happineſs with their wild brothers of the woods, as yet undiſturbed by the barbarous huntſman's toils. The whole rural proſpect was cloſed by vaſt mountains, piled into the clouds, whoſe enormous height even ake the beholder's eye, and charm the ſoul with delightful grandeur.

Turning to this landſcape, and dropping the ſmall plant that he held in his hand, "Look "round you, my dear friends! look round "you, ſaid Aratus! Who can confine his "his attention to a ſingle production of na- "ture, when ſuch immenſe ſcenes lie before "him? How inſeparably connected are *beauty* "and *utility*, *magnificence* and *frugality*, in all "the works of God! Theſe inequalities and "varieties, on the ſurface of the earth, not on- "ly ſerve to form thoſe proſpects, which now "enchant us, but alſo to fructify and enrich the "ſoil! Theſe hillocks and leſſer vallies form "rivulets, and drain off the ſupervacaneous "moiſture. Theſe rivulets form rivers; and "theſe rivers ſupply the expence of evapora- "tions from the ocean. Theſe evaporations "form magazines of dews and rains; and, "laſtly, theſe magazines of dews and rains are "condenſed

" condenſed, and brought down upon the earth,
" by the help of the high mountains. Thus
" the globe is ever ſupplied with freſh recruits
" of moiſture, and ſaline juices. And thus,
" though all things differ, all agree to promote
" the ſame wiſe ends. Order walks hand in
" hand with variety. The mountains but
" ſtand the lofty miniſters of the vales. Unleſs
" they thus reared their gelid creſts into the
" ſky, to arreſt and condenſe the fluctuating va-
" pors, the hotter countries would probably
" be left deſtitute of rain, and the whole moi-
" ſture of the globe might, by degrees, eva-
" vagate towards the colder regions, and be
" at length congealed round the poles; not to
" mention that the mountains alſo produce
" many curious minerals and vegetables of ſo-
" vereign uſe, which are not to be found elſe-
" where. Such, for inſtance, is this plant,
" which we aſcended hither in ſearch of, and
" which I ſhall afterwards give you a further
" account of. But let us, in the mean while,
" return homewards, to avoid the encreaſing
" heat of the day."

Aratus having finiſhed, and taken a few of the plants with him, which he might readily have procured with leſs labor to himſelf, we were at no loſs to gueſs what had been his principal motive in leading us to this delightful place.

But

But you will excuſe this digreſſion, if you ſhould eſteem it ſuch. The laſt ſtudy to be ſpoken of is HISTORY, which, as Aratus managed it, is nothing elſe but *religion* and *philoſophy* taught by examples.

When the mirror of ages was held up to us, and all the celebrated names of antiquity made to paſs in bright review before us; when we beheld the glorious effects of virtue, with the train of private and public miſeries, which have always been the conſequence of vice; when we ſaw the public villain branded with eternal infamy, and delivered down as a malefactor to all poſterity, while the patriot's name is embalmed, and rendered for ever illuſtrious, by the concurring plaudits of the world; could we, do you think, forbear, in our own imaginations and reſolutions, to enliſt ourſelves for life, under the banner of virtue? Could we forbear to glow with a generous deſire of earning the fair eſteem of good men, and partaking ſome ſhare of fame with thoſe venerable worthies we read of? Or could we once think of committing a baſe and diſhoneſt action, without ſhrinking from it with horror, at the apprehenſion of the laſting reproaches of mankind?

The ſtudy of hiſtory, and a view of the greatneſs, illuſtrious atchievements and manners of other nations, may, in ſome degree, ſupply the place of travelling, and make youth ſhake off

off that narrowneſs of mind, which is apt to ſubſtitute the cuſtoms, manners and actions of the ſmall ſpot wherein they were born, as the ſtandard of right and wrong, the model of every thing great and good. It begets in them a more noble and generous turn of thought, extends their views, and teaches them, as citizens of the world, to do impartial juſtice to the virtues of every people and nation.

Indeed there is ſome danger, that hiſtory, with all its advantages, ſhould go too far in this reſpect, and beget a love of falſe magnificence and external ſhew. The partiality of hiſtorians to their own great men, the pompous accounts of victories and triumphs, with the colorings often employed to heighten actions that have little or no intrinſic greatneſs, are apt to dazzle the eyes of unwary readers. But here it was, that Aratus, ever watchful and ſagacious, took particular care to make the proper diſtinctions, and to cultivate in us the taſte of ſolid glory.

He would aſk us, whether, in our own private judgment, Timoleon, when he declined all the dignities offered him by a grateful people, and retired to practiſe in ſilence the virtues of a private life, only ſaving to himſelf the pleaſure of ſeeing thouſands happy by his means, did not appear as venerably great, as when he came at the head of an army, reſolv-

ed

ed either to die, or reſcue that people from ſlavery and oppreſſion? Whether Curius, when he rejected the vaſt ſums offered him by the Samnite ambaſſadors, though they found him ſo poor as to be cooking his own ſupper, did not ſhew as much magnanimity, as when in the front of dreadful war he conquered where-ever he came? Whether Fabius hath not been as much applauded for ſaving from deſtruction his rival and adverſary, *Minucius*, who had endeavoured to ſupplant him in the eſteem of the people, as for defeating the great Hannibal, and ſaving the Republic? Whether Cincinnatus deſerved more praiſes for his triumph over the Æqui, or his immediate abdication of the dictatorſhip (when he could be of no farther public ſervice) and ſtealing away from the acclamations of his fellow-citizens, to manure his little farm, and cheer his lovely Racilia, to whom in his abſence he had committed the care of it? Whether he might not appear as great, when ſeated on an humble turf he decided a difference among his neighbour-peaſants, and reſtored peace to a poor family, as when ſeated on the high tribunal of Rome, and veſted with uncontroulable authority, he gave law and peace to half the world?

Theſe renowned worthies (Aratus would obſerve) when they conquered nations, ſaved their country and triumphed over its enemies, did

that

that which was great indeed! Nevertheleſs many others have equalled them in this. But when they conquered themſelves; when they ſaved their bittereſt enemies; when they triumphed over poverty, and would not ſtoop to gather gold, diadems and kingdoms, for their own private emolument;--they did that in which they have had but few equals.

By contraſts like theſe, and queſtions frequently aſked, I have known *Aratus* labor to form and improve our notions of true greatneſs. By laying before us thoſe bright examples of public virtue, who managed the treaſures and filled the moſt eminent poſts of their country with unſullied integrity; who conquered the moſt opulent kingdoms without adding a ſingle drachma to their private fortune; and, whenever their country's ſervice did not require their immediate preſence, deſcended voluntarily from the command of mankind to manure a few private acres,and trace the divine wiſdom in the works of nature;---I ſay by laying ſuch bright examples as theſe before us, he led us naturally to this concluſion-----That nothing can be honourable but integrity and the approbation of good men; nothing ſhameful but vice and communion with the bad; nothing neceſſary but our duty; nothing great and comfortable but the conſcientious diſcharge of it; and that true glory does not conſiſt in breathing

breathing the fiery ſpirit of war, and thirſting eagerly after dominion; but in delighting to ſee the world happy and unalarmed, in fervently ſtriving to promote this happineſs, in cultivating the arts of peace, encouraging agriculture and manufactures, educating children aright as the riſing hopes of the ſtate, and ſerving God in tranquility of mind and purity of heart. Hiſtory ſhews that none but thoſe who acted thus, have either been happy in their life, or eſteemed after their death.

I ſhall only mention one advantage more propoſed from this philoſophical review of the hiſtory of mankind; namely, that to behold the dreadful effects of tyranny and religious impoſture in other countries, and the numberleſs ſcenes of great and real diſtreſs to be met with in their hiſtory, not only teaches the youth to ſet a juſt value on the Britiſh conſtitution, and that glorious plan of civil and religious liberty which it ſecures to us, but alſo tends more to humanize the breaſt and to purge and regulate the affections, than all the imaginary diſtreſs of the beſt conducted Drama.

In this concluding lecture, Aratus, ever fervent, ſeemed animated with more than ordinary warmth. After a thorough ſurvey of that ſervitude and wretchedneſs under which the far greater part of the human ſpecies groans,---- "Turn we, my dear friends (he would ſay) turn

" we from theſe unhappy regions, that pre-
" ſent nothing to the view but ſcenes of the
" moſt complicated miſery, and whoſe hiſtory
" is little elſe but the hiſtory of human vio-
" lence and human wickedneſs, however diſ-
" guiſed by names and ſanctified by cuſtom!
" Let us caſt our eyes homewards, on more
" joyous proſpects;---a Land of Liberty; life
" and property ſecure; a people buſy to im-
" prove their unprecarious fortune; cities
" teeming with wealth; commerce extended as
" far as winds blow and waters roll; every gale
" and tide wafting riches into port, and bear-
" ing forth the fruits of induſtry in fair ex-
" change; arts and letters flouriſhing; reli-
" gion pure and uncorrupted; the loweſt ſons
" of labor glad; the very earth delighting to re-
" ward their toils, and the ſun ſhedding on it his
" choiceſt beams---while above all, a KING who
" is the common father of his people (and as
" ſuch reigning in their hearts) is ſeen watching
" over this happy conſtitution even with a
" patriot's zeal; and uſing every generous ef-
" fort to reſcue the wretched of other climes
" from ſlavery, and to place them alſo in
" the lap of Freedom to enjoy the ſame un-
" ſpeakable happineſs! *O nomen dulce liber-*
" *tatis! O jus eximium noſtræ civitatis!* Oh!
" how delightful the name of liberty! How

" tran-

" tranſcendent the prerogatives of the community
" to which we belong! Happy you, my dear
" friends! and thrice happy, who are now going
" to be enrolled active members of that very
" ſociety, in which, above all thoſe you have
" read of in the volumes of *ſtory*, you would have
" choſen to live and to die, if the choice had
" been now left to you! Oh then! let nothing
" ever deter you from acting a part worthy of
" the knowlege you have received, and worthy of
" the ineſtimable privileges you are now called
" to enjoy! If there be any thing on earth that
" deſerves your attention, and is ſuited to the
" native greatneſs of the human mind, it muſt
" be---To aſſert the cauſe of religion and truth;
" to ſupport the fundamental rights and liber-
" ties of mankind; and to ſtrive for a conſti-
" tution like this---a government by *known*
" *laws*, not by the *arbitrary deciſions* of frail
" impaſſioned Men!"

Thus have I given you a brief ſketch of the method of teaching the ſciences and inculcating natural religion and virtue in this ſeminary. There is only one thing wanting to compleat the whole; namely, the ſtudy of *revealed religion*. And for this purpoſe the Sunday evenings are ſet apart thro' the year, when a lecture is read in all the higher claſſes on the fundamental principles of our COMMON CHRISTIANITY; this being all that my

countrymen can mix with their public plan of Education, as well on account of the various religious perſuaſions ſubſiſting among them, as the various profeſſions for which the youth are deſigned. As for thoſe who are intended for the ſacred office of the miniſtry, private opportunities are given them for ſtudying their own particular ſyſtems of Theology under ſuch of the maſters as are of their own perſuaſion. For though the *Principal* is a clergyman of the eſtabliſhed religion, which was thought but a reaſonable compliment to the conſtitution of the country, it was nevertheleſs found expedient to leave the other offices open to men of any other proteſtant denomination. And it is a truly edifying ſight to behold, in this inſtance, to what an amiable height the divine virtues of Charity and Forbearance may be carried, upon the Chriſtian principles, by men bleſt with an enlarged and liberal turn of mind!

And now, my friend, continued Evander, by this time I hope you are fully ſatisfied, that the ſtudy of Religion, both natural and revealed, enters ſufficiently into the plan of this ſeminary. For ſurely, when ſuch care, as is abovementioned, is taken through the week, to embrace every opportunity of laying a foundation of natural religion and goodneſs, the great truths of Chriſtianity cannot fail of a favourable reception on the Sundays, whether they come

come from the maſters in the evening claſſes, or from the pulpit in the time of divine ſervice.

Eaſy and delightful muſt the taſk of the Clergy be when, by the regulations of ſociety, the whole inſtructors of youth go thus hand in hand with them in advancing the intereſts of virtue and piety! Happy, continued Evander, (his face brightening with a laudable fondneſs for his country) happy are the people that are in ſuch a caſe! What can we figure to ourſelves more noble than the whole wiſdom of a community, thus uſing every human effort to train up and ſecure to the ſtate a ſucceſſion of good citizens to the lateſt generations? What can we conceive more lovely than the youth of a country thus collected into one great ſchool of virtue, and ſtriving, in the ſight of the public, with a noble emulation to excel each other in every thing that does honour to their nature? Can any thing be more praiſe-worthy than to contrive and execute proper means for exciting and encouraging this noble conteſt among youth? Conſidered in this light, well might Tully call Education a divine work! Well might Plato call it a godlike one!

Here Evander concluded his account of this ſeminary; and how far it may be imitated or improved by you, Gentlemen, in this Province, is entirely ſubmitted to your wiſdom.

POST-

POSTSCRIPT.

SO far, on a careful review, the author thought the foregoing IDEA worthy of being preſerved in this collection; as well for the reaſons already given, as becauſe it contains ſentiments on Education, which, 'tis hoped, may be of uſe in other young ſettlements where the like deſigns may be ſet on foot. There were ſome other Papers attending it, which related to the plan of the buildings at New York, the choice of ſituation, the method of raiſing money and carrying the whole into ſpeedy execution there, with other matters merely occaſional, thrown together indeed haſtily, and of no uſe now, as the deſign of them hath long ſince been anſwered. A very laudable and promiſing ſeminary was opened about ſix months afterwards in that province, on a plan ſomewhat different from what is propoſed above, and nearer the model of our illuſtrious Engliſh univerſities, without taking the inferior and preparatory ſchools into the deſign. Nevertheleſs, ſomething of this kind is ſtill intended to be added, when convenience will allow, in order to adapt it more fully to the circumſtances * of the country.

* In the mother country, where there are ſo many noble foundations for grammar learning, and ſo many private academical inſtitutions to raiſe youth for the univerſities, there is no occaſion for ſuch preparatory ſchools in them. But the caſe is very different in the Colonies.

In

In a neighbouring colony, however, there is a ſeminary (namely, the COLLEGE AND ACADEMY OF PHILADELPHIA, which I am now going to give an account of) that approaches very nearly to the foregoing IDEA, as hath been before hinted. At the time of framing and publiſhing this IDEA, the author had only read the printed account of that ſeminary, ſo far as it had then advanced, but had never viſited it; nor was it till a year afterwards that he undertook the care of it. Being then in its infancy, and but of four years ſtanding, it conſiſted only of the inferior ſchools, properly called the *Academy*. Theſe were an excellent foundation to proceed upon; and, as ſuch, are mentioned above, p. 49. The remainder, which compoſes the chief part of the foregoing IDEA, was the ſuperſtructure to be added; and as the doing of this was to require time, the author exhibited his *imaginary ſeminary* at twelve years ſtanding, that he might have an opportunity of repreſenting it compleat.

Now twelve years happens at this time to be juſt the age of the Philadelphia-Seminary; and as it hath fallen to the author's ſhare to preſide over it during the laſt eight years, when the ſuperſtructure of the ſciences and the collegiate part were to be engrafted on the former foundation, the reader may ſee from the follow-

following account, how far the *real* ſeminary, as it now ſtands, correſponds to the *ideal* one.

The chief difference, it is preſumed, will be found in the time allotted to the ſciences and higher branches of literature; the moſt material parts of what is propoſed to be done in five years in the *ideal* plan, being reduced to three years in the other. But this was matter of neceſſity, not choice. In the preſent great demand for young men of education in our colonies, and the ready ſettlement to be obtained for them in all the ways of genteel employment, it was not found poſſible to retain them at college for the full term propoſed; more eſpecially while the expence is ſo conſiderable, and to be wholly borne by themſelves. But when this demand ſhall be ſomewhat abated; when the expence can be reduced, by ſome proper exhibitions or proviſion to aid thoſe of confined circumſtances as in other colleges, and by bringing the youth into a collegiate manner of living (which will be when the buildings now on foot are finiſhed) it is hoped the term of years may then be lengthened. In the mean while, it is the duty of thoſe concerned, by diligence and every other means in their power, to bring as much as poſſible into the time allotted; and this will appear, from the following account, to be their earneſt endeavour.

NUMBER II.

NUMBER II.

Account of the College, Academy and Charitable School of Philadelphia, in Pennſylvania.

IN the Year 1749, a few private Gentlemen of Pennſylvania, obſerving the vaſt acceſſion of people to that place, from different parts of the world, became ſeriouſly impreſſed with a view of the inconveniencies likely to ariſe from their being deſtitute of the neceſſary means of Inſtruction. As ſundry circumſtances rendered it improbable that any thing could be ſpeedily done among them, in a public way, for the advancement of Knowlege, and at the ſame time but very few of ſo great a multitude could afford the expence of educating their children in diſtant places, they ſaw with concern that their country was not only in danger of wanting a ſucceſſion of fit perſons for the public ſtations of life, but even of degenerating into the greateſt Ignorance.

To prevent theſe dreadful evils, they publiſhed propoſals for erecting the Engliſh, Latin, and Mathematical Schools of this inſtitution, under the name of an * ACADEMY; which was conſidered as a very proper foundation, on which to raiſe ſomething farther, at a future period, if they ſhould be ſucceſsful ſo far. And in order to carry this deſign into execution, twenty-four perſons joined themſelves together as TRUSTEES, agreeing never to exceed that number.

THE ſcheme being made public, with the names of the gentlemen concerned in it, all was ſo well approved of, that in a very ſhort time the ſubſcription for carrying it on, amounted to Eight Hundred Pounds per annum, for five years; a very ſtrong proof of the public ſpirit and generoſity of the inhabitants of that place!

IN the beginning of January 1750, the three ſchools above mentioned were opened, namely the Latin, the Mathematical and Engliſh School. For it had always been conſidered as a very leading part of the deſign, to have a good ſchool

* Many gentlemen of the firſt rank in the province gave their countenance to this deſign, as ſoon as it was mentioned to them, and afterwards became Truſtees for it; but thoſe on whom the chief care of digeſting and preparing matters reſted, were——Thomas Hopkinſon, Tench Francis, Richard Peters, and Benjamin Franklin, Eſqrs; by the latter of whom the original propoſals were drawn up and publiſhed.

in

in the mother tongue, and to have a perſon of abilities entruſted with the care of it.

ORATORY, and the correct Speaking and Writing of Engliſh, are branches of education too much neglected, as is often viſible in the public performances of ſome very learned men. But, in the circumſtances of this province, ſuch a neglect would have been ſtill more inexcuſable than in any other part of the Britiſh dominions. For being made up of ſo great a mixture of people, from almoſt all corners of the world, neceſſarily ſpeaking a variety of languages and dialects, the true pronounciation and writing of our own language might ſoon be loſt, without ſuch a previous care to preſerve them in the riſing generation.

AT the opening of the above ſchools, which were intended to be preparatory to the higher parts of learning, a ſuitable ſermon was preached, by Mr. PETERS, provincial ſecretary, from St. John viii. 32. "And ye ſhall know the Truth, and the Truth ſhall make you Free."

THIS reverend and worthy gentleman (who, amid all the labours of his public ſtation, as well as the many private labours in which his benevolence continually engages him, has ſtill made it his care to devote ſome part of his time to Claſſical Learning, and the ſtudy of Divinity, to which he was originally bred) took occaſion, from theſe words of our bleſſed Saviour, to ſhew the intimate connexion between Truth and Free-

dom, between Knowlege of every kind, and the preſervation of Civil and Religious Liberty.

THE inſtitution, thus begun, continued daily to flouriſh; and at length the Truſtees applied for a charter of incorporation, which they obtained in July 1753, from the honourable Proprietors; who, at different times, have contributed in lands and money, to the amount of THREE THOUSAND POUNDS STERLING, for carrying on the deſign—a very noble and even princely benefaction, truly worthy of perſons ſo cloſely concerned in the eſſential intereſts of the country!

THINGS having proceeded thus far, it was ſoon found that many of the youth, having gone thro' their courſe of Grammar Learning, would be deſirous of proceeding to Philoſophy and the Sciences; and this being repreſented to the Truſtees, they began to think of enlarging their plan, as they had promiſed at the beginning. They were very ſenſible that the knowlege of Words, without making them ſubſervient to the knowlege of Things, could never be conſidered as the buſineſs of education. To lay a foundation in the Languages, was very neceſſary as a firſt ſtep, but without the ſuperſtructure of the Sciences would be but of little uſe for the conduct of life.

IN conſideration of this, they determined to complete the remainder of their plan, and applied for an Addition to their charter, by which

a

a power of conferring degrees and appointing Profeſſors in the various branches of the Arts and Sciences, was granted to them. By this means, a College was added to, and ingrafted upon their former Academy; a joint government agreed upon for both; the ſtyle of the Truſtees changed to that of—"Truſtees of the College, Academy and Charitable School of Philadelphia, in Pennſylvania;" and the Profeſſors conſtituted under them into one body or Faculty, by the name of "The Provoſt *, Vice Provoſt and Profeſſors, of the College and Academy of Philadelphia." This charter bears Date May 14th 1755.

HAVING given a ſhort account of the riſe of this inſtitution, I proceed now to give a view of the different Branches thereof, as they are at preſent; and ſhall begin at the loweſt, which conſiſts of two Charity Schools. In one of them forty girls are taught Reading, Writing, Sewing, &c. In the other, eighty Boys are taught Reading, Writing, and Arithmetic, in order to fit them for the various ſorts of buſineſs and mechanic Arts.

THE Second branch is properly an Engliſh Academy, and conſiſts of two parts; an Engliſh and Writing ſchool, and a ſchool for the

* It was about a year before the obtaining this additional charter, viz. May 25th, 1754, that the author was ſettled as Head of this ſeminary.

Practical branches of the Mathematics, Drawing, *&c.* In the Former, beſides Writing, the Pupils are taught the Mother-tongue Grammatically, together with a correct and juſt pronounciation. For attaining this, a ſmall roſtrum is erected in one end of the ſchool, and the youth are frequently exerciſed in *reading aloud* from it, or in *delivering ſhort orations*; while the Profeſſor of Engliſh and Oratory ſtands by to correct whatever may be amiſs, either in their Speech or Geſture.

BESIDES this roſtrum, which is in their private ſchool, there is alſo a large ſtage or oratory erected in the College-hall, where the Speakers appear on all public occaſions, before as many of the inhabitants as pleaſe to attend.

THIS part of the inſtitution is of ſingular benefit. It corrects unbecoming baſhfulneſs, &c. gives the youth preſence of mind, habituates them to appearing in public, and has been the means of producing many excellent young Orators, that have occaſionally entertained large audiences *; and it is hoped will ſoon become an honour

* A number of the ſtudents and ſcholars, with very juſt applauſe, performed the Maſque of Alfred by way of Oratorial Exerciſe, before the Earl of Loudon and the Governors of the ſeveral colonies, who met at Philadelphia in the beginning of the year 1757.

The choice of this performance was owing to the great ſimilarity of circumſtances in the diſtreſs of England under the Daniſh Invaſion, and that of the Colonies at this time under the ravages and incurſions of the Indians. The whole was applied

honour and an ornament to their country, in the various ſtations to which they may be called. This attention to public ſpeaking, which is begun here with the very rudiments of the mother-tongue, is continued down to the end; and eſpecially in the philoſophy ſchools, where the youth frequently deliver exerciſes of their own compoſition, at commencements, examinations, and other public occaſions.

applied in an occaſional prologue and epilogue: and at any time a ſufficient number of ſpeakers may be found to perform any piece of this kind, in a manner that would not be diſagreeable to perſons of the beſt taſte and judgment. Mr. Sheridan, it is to be preſumed, never heard of the conſtitution of this ſeminary, when he aſked the following queſtion in his introductory Diſcourſe to Lectures on Elocution, &c.

" To inſtruct our youth, ſays he, in the Arts of Reading " and Writing, there are many ſeminaries every where eſta- " bliſhed, throughout this realm; but who, in theſe coun- " tries, ever heard of a maſter for the improvement of Arti- " culation, for teaching the due proportion of ſounds and " quantity of ſyllables in the Engliſh language, and for " pointing out to his pupils, by precept and example, the " right uſe of accents, emphaſes, and tones, when they read " aloud, or ſpeak in public?"

Now the Profeſſor of Engliſh and Oratory mentioned above, is exactly ſuch a Maſter of Articulation as this, and has been employed in the College and Academy of Philadelphia from its firſt foundation. And if the many advantages, that have ariſen from this part of the plan, were ſufficiently known, they would furniſh one very convincing argument in favour of the point, which Mr. SHERIDAN is ſo worthily ſtriving to accompliſh, in behalf of the language and elocution of his country.

THE Third and higheſt branch of the inſtitution is the College, in which the learned languages and the ſciences are taught, as in other Colleges and Univerſities, tho' on a plan ſomewhat different. It conſiſts of the Latin and Greek ſchools, and three Philoſophy ſchools. An account of the whole follows.

LATIN and GREEK SCHOOLS.

1ſt FORM or STAGE. Grammar. Vocabulary. Sententiæ Pueriles. Cordery. Æſop. Eraſmus.

N. B. The youth to be exact in declining and conjugating; and to begin to write exerciſes, for the better underſtanding of Syntax. Writing, Reading and Speaking of Engliſh to be continued likewiſe, if neceſſary.

2d STAGE. Selectæ e veteri Teſtamento. Selectæ e profanis Authoribus. Eutropius. Nepos. Metamorphoſis. Latin Exerciſes and Writing continued.

3d STAGE. Metamorphoſis continued. Virgil with Proſody. Cæſar's Comment. Salluſt. Greek Grammar. Greek Teſtament. Elements of Geography and Chronology. Exerciſes and Writing continued.

4th STAGE. Horace. Terence. Virgil reviewed. Livy. Lucian. Xenophon or Homer begun.

N. B. This

N. B. This year the youth are to make Themes; write letters; give deſcriptions and characters; and to turn Latin into Engliſh, with great regard to punctuation and choice of words. Some Engliſh and Latin orations are to be delivered, with proper grace both of elocution and geſture. Arithmetic begun.

Some of the youth, it is found, go thro' theſe ſtages in three years, but moſt require four, and many five years; eſpecially if they begin under nine or ten years of age. The maſters muſt exerciſe their beſt diſcretion in this reſpect.

Those who can acquit themſelves to ſatisfaction in the books laid down for the fourth ſtage, after public examination, proceed to the ſtudy of the ſciences, and are admitted into the Philoſophy Schools, by the name of Freſhmen or Noviciates, with the privilege of being diſtinguiſhed with an under-graduate's gown. The method of ſtudy proſecuted in theſe ſchools for the term of three years, follows; and the portion of reading allotted for each month is particularly diſtinguiſhed.

VIEW of the PHILOSOPHY-SCHOOLS.

	FORENOON.	
	INSTRUMENTAL PHILOSOPHY.	
FIRST YEAR.	LECTURE I.	LECTURE II.
FRESHMEN May 15. First Term. Three Months.	Lat. & Engl. Exercises continued. — — — — — — — —	Common Arithmetic reviewed. Decimal Arithmetic. Algebra.
Second Term. Three Months.	The same. — — — — — — — —	Fractions and Extract. Roots. Equations, simple & quadratic. Euclid, first six Books.
January. Third Term. Four Months.	Logic with Metaphysics. — — — — — — — — — — — —	— — — — — — — — Euclid a second Time. Logarithmical Arithmetic.
Remarks.	N. B. At leisure hours Disputation begun.	
SECOND YEAR. JUNIORS. May 15. First Term. Three Months.	Logic, &c. reviewed. Surveying and Dialling. Navigation.	Plain & Spherical Trigonometry. — — — — — —
Second Term. Three Months.	Conic Sections. Fluxions. — — — —	Euclid, 11th Book. ——— 12th Ditto. Architecture, with Fortificat.
	MORAL PHILOS. begun.	NAT. PHILOSOPHY begun.
January. Third Term. Four Months.	Viz. Compend. of Ethics. — — — — — — — — — — — —	Viz. General Propert. of Body. ——— Mechanic Powers. ——— Hydrostatics. ——— Pneumatics.
Remarks.	N. B. Disputation continued.	N. B. Declamation and public Speaking continued.
THIRD YEAR. SENIORS. May 15. First Term. Three Months.	Ethics continued. — — — Natural and civil Law.	Light and Colours. —— Optics, &c. Perspective.
Second Term. Three Months.	Introduction to Civil History. ——to Laws and Government. ——to Trade and Commerce.	Astronomy. Nat. Hist. of Vegetables. ——— of Animals.
January. Third Term. Four Months.	Review of the Whole. — — — — — — Examinat. for Degree of B. A.	Chemistry. Of Fossils. Of Agriculture. — — — N. B. Thro' all the Years, the French Language may be studied at leisure Hours.

FIRST

	AFTERNOON. Classical and Rhetorical Studies.	PRIVATE HOURS. Books recommended for improving the Youth in the various Branches.
FIRST YEAR.	LECTURE III.	
FRESHMEN. May 15. First Term. Three Months.	Homer's Iliad. — — — — Juvenal.	Spectators, Ramblers, &c. for the Improvement of Style, and Knowlege of Life.
Second Term. Three Months.	Pindar. Cicero, ſelect Parts. Livy reſumed.	Barrow's Lectures. Pardie's Geometry. Maclaurin's Algebra. Ward's Mathematics. Keil's Trigonometry.
January. Third Term. Four Months.	Thucydides, or Euripides. Wells's Dionyſius. — — — —	Watts's Logic, and Supplement. Locke on human Underſtanding. Hutcheſon's Metaphyſics. Varenius's Geography.
Remarks.	N. B. Some Afternoons to be ſpared for Declamation this Year.	Watts's Ontology and Eſſays. King de Orig. Mali, with Law's Notes. Johnſon's Elem. Philoſ.
SECOND YEAR. JUNIORS. May 15. First Term. Three Months.	Introduction to Rhetoric. Longinus, critically. — — — —	Voſſius, Boſſu, Pere Bohours. Dryden's Eſſays and Prefaces. Spence on Pope's Odyſſey. Trapp's Prælect. Poet. Dionyſius Halicarn. Demetrius Phalereus. Stradæ Proluſiones.
Second Term. Three Months.	Horace's Art of Poetry, critically. Ariſtot. Poet. &c. critically. Quintilian, ſelect Parts.	Patoun's Navigation. Gregory's Geometry—on Fortification. Simſon's Conic Sections. Maclaurin's and Emerſon's Fluxions. Palladio by Ware.
January. Third Term. Four Months.	COMPOSITION begun. Cicero pro Milone. — — — — Demoſthenes pro Cteſiphon. — — — —	Helſham's Lectures. Graveſande. Cote's Hydroſtatics. Deſaguliers. Muſchenbroek. Keil's Introduction. Martin's Philoſophy. Sir Iſaac Newton's Philoſophy. Maclaurin's View of Ditto. Rohault per Clarke.
Remarks.	N. B. During the Application of the Rules of theſe famous Orations, Imitations of them are to be attempted on the Model of perfect Eloquence.	
THIRD YEAR. SENIORS. May 15. First Term. Three Months.	Epicteti Enchiridion. Cicero de Officiis. Tuſculan Quæſt. Memorabilia Xenoph. Greek.	Puffendorf by Barbeyrac. Cumberland de Leg. Sidney. Harrington. Seneca. Hutcheſon's Works. Locke on Government. Hooker's Polity.
Second Term. Three Months.	Patavii Rationar. Temporum. Plato de Legibus. Grotius de Jure, B. & P.	Scaliger de Emendatione Temporum. Preceptor. Le Clerc's Compend. of Hiſtory———Gregory's Aſtronomy.—Forteſcue on Laws. N. Bacon's Diſcourſes. My Lord Bacon's Works. Locke on Coin. Davenant. Gee's Compend. Ray. Derham. Spectacle de la Nature. Religious Philoſopher———HOLY BIBLE, to be read daily from the Beginning, and now to ſupply the Deficiencies of the Whole.
January. Third Term. Four Months.	Afternoons of this 3d Term, for Compoſition and Declamation on Moral and Phyſical Subjects.—Philoſophy Acts held.	

CON-

CONCERNING the foregoing plan, it is to be remarked that life itſelf being too ſhort to attain a perfect acquaintance with the whole circle of the Sciences, nothing can be propoſed by any ſcheme of Collegiate-Education, but to lay ſuch a general foundation in all the branches of literature, as may enable the youth to perfect themſelves in thoſe particular parts, to which their buſineſs, or genius, may afterwards lead them; and ſcarce any thing has more obſtructed the advancement of ſound learning, than a vain imagination, that a few years, ſpent at college, can render youth ſuch abſolute Maſters of Science, as to abſolve them from all future ſtudy.

THOSE concerned in the management of this Seminary, as far as their influence extends, would wiſh to propagate a contrary doctrine; and tho' they flatter themſelves that, by a due execution of the foregoing plan, they ſhall enrich their country with many minds, that are liberally accompliſhed, and ſend out none that may juſtly be denominated barren, or unimproved; yet they hope, that the youth committed to their care, will neither at college, nor afterwards, reſt ſatisfied with ſuch a general knowlege, as is to be acquired from the public lectures and exerciſes. They rather truſt that thoſe, whoſe taſte is once formed for the acquiſi-

tion

tion of ſolid Wiſdom, will think it their duty and moſt rational ſatisfaction, to accompliſh themſelves ſtill farther, by manly perſeverance in private ſtudy and meditation.

To direct them in this reſpect, the laſt column contains a choice of approved writers in the various branches of literature, which will be eaſily underſtood when once a foundation is laid in the books to be uſed as claſſics, under the ſeveral lectures. For theſe books will not be found in this laſt column, which is only meant as a private library, to be conſulted occaſionally in the lectures, for the illuſtration of any particular part; and to be read afterwards, for compleating the whole.

In the diſpoſition of the parts of this ſcheme, a principal regard has been paid to the connexion and ſubſerviency of the Sciences, as well as to the gradual openings of young minds. Thoſe parts are placed firſt, which are ſuited to ſtrengthen the inventive faculties and are inſtrumental to what follows. Thoſe are placed laſt, which require riper judgment, and are more immediately connected with the main buſineſs of life.

In the mean time, it is propoſed that they ſhall never drop their acquaintance with the *claſſic Sages*. They are every day called to converſe with ſome one of the ancients, who, at the ſame time that he charms with all the beauties of language, is generally illuſtrating that particular

cular branch of philoſophy or ſcience, to which the other hours of the day are devoted. Thus, by continually drawing ſomething from the moſt admired maſters of ſentiment and expreſſion, the taſte of youth will be gradually formed, to juſt Criticiſm, and maſterly Compoſition.

For this reaſon, Compoſition, in the ſtrict Meaning of the term, cannot well be begun at an earlier period than is propoſed in the plan. The knowlege of Mathematics is not more neceſſary, as an introduction to natural philoſophy, than an acquaintance with the beſt ancient and modern writers, eſpecially the Critics, is to juſt Compoſition; and, beſides this, the topics or materials are to be ſupplied, in a good meaſure, from Moral and Natural * Philoſophy.

Thus, it is hoped, the ſtudent may be led thro' a ſcale of eaſy aſcent, till finally rendered capable of Thinking, Writing and Acting well; which are the grand objects of a liberal education.——At the end of every term, ſome time is allowed for recreation, or bringing up ſlower Geniuſes.

No doubt, thoſe who compare this plan with what is laid down in the preceeding eſſay, will think the term of three years too ſcanty a period for the execution of every thing here propoſed. And it muſt be acknowledged that a longer pe-

* See Diſcourſe vi; and alſo the foregoing number of this Appendix.

riod would be neceſſary. But circumſtances muſt always be regarded in the execution of every plan; and the reaſon of confining the execution of this to the term of three years hath been mentioned in the poſtſcript to the former number.

The Whole in one VIEW.

	Schools.	Maſters.
College.	Three Philoſophy Schools.	The Provoſt and Vice-provoſt.
	Latin and Greek Schools.	The Profeſſor of Languages, 3 Tutors, a Writing-maſter, &c.
	Students and Scholars in this Part about — — —	100
Academy.	Engliſh School.	The Profeſſor of Engliſh and Oratory, with one Aſſiſtant and a Writing-maſter.
	School for practical Branches of Mathematics.	The Profeſſor of Mathematics.
	Scholars in this Part about — — — — — —	90
Charity Schools.	School for Charity Boys.	One Maſter and one Aſſiſtant.
	School for Charity Girls.	One Miſtreſs.
	Scholars in this Part — — — — — — —	120
	In all,	310

The chief Maſters are——

William Smith, D. D. Provoſt of the Seminary, and Profeſſor of Natural Philoſophy; Francis Aliſon, D. D. Vice-Provoſt, and Profeſſor of Moral Philoſophy; Ebenezer Kinnerſley, M. A. Profeſſor of Oratory; John Beveridge, M. A. Profeſſor of Languages; Hugh Williamſon, M. A. Profeſſor of Mathematics.

The preſent Truſtees are——

Richard Peters, Eſq; Preſident of the Board, by annual Election.

The

The Honourable James Hamilton, Eſq; Lieutenant Governor of the Province.

The Hon. William Allen, Eſq; Chief-Juſtice.

William Coleman, Eſq; Third Judge of the Supreme Court.

Alexander Stedman, Eſq; Firſt Judge of the Common Pleas.

Edward Shippen, Eſq; Judge of the Admiralty.

Benjamin Chew, Eſq; Attorney-General.

Benjamin Franklin, Eſq; L. L. D.

Joſeph Turner,
William Plumſted,
Abraham Taylor,
William Cox,
Thomas Willing,
} Eſqrs; } Aldermen of the City of Philadelphia.

Drs. { Thomas Cadwalader, Thomas Bond, Phineas Bond, William Shippen, } Phyſicians.

Meſſrs. { John Inglis, Thomas Leech, Thomas White, Samuel M'Call, Philip Syng, } Gentlemen.

The Reverend Mr. Jacob Duché, one of the Miniſters of Chriſt-Church.

One Seat vacant.

THUS we ſee that this inſtitution is placed on a moſt enlarged bottom, being one great Collection

tion of Schools, under a general government; in which all the branches and ſpecies of education are carried on that can be conceived neceſſary for any community, whether in the *learned Profeſſions*, in *Merchandiſe*, in the *mechanic Arts*, or inferior *callings*. It may, therefore, be proper now to give a ſhort ſketch of the methods, by which diſcipline and good order are preſerved, among ſuch a variety of ſchools, ſtudents, and ſcholars.

The chief power is, by Charter, lodged in twenty-four Truſtees, who muſt all be reſident not only within the province, but within five miles of the City. All matters of higher import are to be decided by their council and direction; and all laws are either to be made by them, or receive a final ſanction from them. No ſtudent can receive the honours and ordinary degrees of the college, without a previous examination in their preſence, and a Mandate under their privy-ſeal and the hands of a majority of them. Nor can even an honorary Degree be conferred without a like Mandate, under the ſaid privy-ſeal and the hands of at leaſt two thirds of the whole body; which regulations muſt always be a means of preventing a proſtitution of thoſe degrees and honours to the Illiterate and Undeſerving, which ſhould be the reward of real Learning and Worth.

In order to do their duty as truſtees more effectually, they ſet apart the ſecond Tueſday of every month, for viſiting and examining the

ſchools, converſing and adviſing with the maſters, encouraging the ſtudents according to their ſeveral degrees of merit, and making ſuch regulations as may be thought neceſſary. All the ſchools have their turns of theſe viſitations; which are truly calculated to keep up the ſpirit of the inſtitution, and promote diligence, emulation and good behaviour among the ſcholars.

BESIDES theſe ſtated meetings, their preſident, who is choſen annually, has a power of calling other meetings on any particular occaſion.

UNDER theſe truſtees, the principal maſters are conſtituted into a Faculty, or common body, with all the powers neceſſary for the ordinary government of the ſchools and good education of the youth. They are to meet, in Faculty, at leaſt once in every two weeks, and at ſuch other times as the Provoſt, or ſenior member preſent, ſhall think fit to call them, or any two members deſire him ſo to do. At theſe meetings they are to enquire into the ſtate of the ſchools, and ſee that the ſeveral parts of education be regularly carried on, and the laws of the inſtitution duly executed and obſerved. They have alſo power to enact temporary Rules and Ordinances, to be in force as Laws, till the firſt enſuing meeting of the Truſtees; before whom they are then to be laid, in order to be altered, amended or confirmed, or left probationary for a longer period, or wholly laid aſide, as they ſhall think fit.

By this method, all Laws either do, or may, take their riſe from maſters, who being daily preſent in the inſtitution know beſt what regulations and orders may be wanted. At the ſame time, as theſe regulations are to receive their laſt ſanction from the Truſtees and Viſitors, who are men of experience, influence and probity, and have children of their own to educate, we may be certain that nothing can obtain the force of a ſtanding Law, but what is found ſalutary and good upon trial.

By the preſent rules, the faculty of maſters meets every Thurſday noon, and all the ſchools are aſſembled before them that they may examine the weekly roll, and call delinquents to account. As many of the youth are too big for corporal puniſhment, there are ſmall Fines by the laws agreeable to the nature of the offence, and the cuſtom of other colleges. Whatever money is thus raiſed from the ſlothful and refractory in Fines, is appropriated in Rewards to the diligent and obedient; ſo that any youth, who has once been a delinquent, may have an opportunity of getting back, by future care, what he forfeited by former neglect.

These Rewards and Puniſhments are both adminiſtred in the moſt public manner; and, in ſhort, the whole diſcipline is ſo reaſonable and juſt, that any youth who might deſire to break thro' the rules of this inſtitution in his younger

years, can hardly be expected to ſubmit to the rules of civil Society itſelf when grown up.

As to the plan of education, great care has been taken to comprehend every uſeful branch in it, without being burdenſome, or launching into thoſe that are unneceſſary.

THE principal maſters are men who have ſeverally given ſpecimens of their ſkill, in thoſe particular parts of literature which they profeſs. Nor is it any objection, but rather an advantage, particularly to the youth intended for buſineſs and public life, that the building is within the city. By good rules and good example, the Morals of youth may be as eaſily preſerved, in a great and well-policed city, as in a ſmall village; if we can ſuppoſe any place to continue ſmall where ſuch a ſeminary is once founded. When I ſpeak ſo, I would be underſtood to mean, when the youth all lodge in the houſes of their parents, or in lodgings within the walls of the college; a proper number of which are now erecting, at a very conſiderable expence.

IN this inſtitution, there is a good Apparatus for experiments in Natural Philoſophy, done in England by the beſt hands, and brought over from thence, in different parcels. There is alſo, in the experiment room, an Electrical Apparatus, chiefly the invention of one of the * Profeſſors,

* Mr. Kinnerſley.

and

and perhaps the completeſt of the kind, now in the world.

THIS is a faithful, tho' brief, account of the whole ſeminary; and what a bleſſing muſt it prove to the continent of America in general, as well as to the province in which it is founded? What advantages may not the youth reap, amid ſo many opportunities of improvement, and ſo many incitements to induſtry; where the maſters tranſact every thing by joint advice; where all poſſible regard to religion and morality is kept up, and the whole open to the viſitation and frequent inſpection of a number of gentlemen of rank and character?

MAY there never be wanting a ſucceſſion of ſuch gentlemen to take the truſt and care of it; and may it continue, to the lateſt times, a ſhining light to the world around it and an honour to the province, as long as any memorial of virtue and letters ſhall remain among mankind!

NUMBER III.

A CHARGE *delivered to the* GRADUATES *at the firſt Anniverſary Commencement in the College of Philadelphia.*

GENTLEMEN,

YOU now appear as Candidates for the firſt honours of this inſtitution. The free ſpirit that it breathes permits us not to bind you to us by the ordinary ties of oaths and promiſes. Inſtead thereof, we would rely on thoſe principles of virtue and goodneſs which we have endeavoured to cultivate. Suffer me, therefore, ere you go, to ſum up all our former labours for you, in this place, by one laſt and parting charge.

SURELY—to live is a ſerious thing! And you are now about to ſtep into life, and embark in all its buſy ſcenes. It is fit, then, that you ſhould make a pauſe—a ſolemn pauſe—at its por-

tal, and conſider well what is expected from you, and how you are prepared to perform it.

On the one hand, you will have all the dangers and indiſcretions of youth to grapple with, at your firſt ſetting out in the world. Raw and unexperienced in its ways, you will be apt to conſider yourſelves as ſet looſe from the reins of diſcipline, and to look abroad in it with conſcious rapture, and the moſt buoyant hopes. The fullneſs of blood, the ſtrength of paſſion, the conſtant call of pleaſure, and the harlot-form of vice, will be apt to bear down that ſober wiſdom and cool reflection, which are your beſt guard. At every glance, elyſian ſcenes and fairy proſpects will open before you; ſeemingly ſo variegated with beauty, and ſtored with pleaſure, that the choice will perplex you. But alas! theſe lead not all to the bowers of joy! many will only ſeduce you from the path of virtue, by falſe appearances of happineſs, and draw you on, through meads of unreal bliſs, to the fool's paradiſe; a deceitful region, which proves at laſt to be but the valley of the ſhadow of death, where ſnakes lurk under the graſs——

And, mid the roſes, fierce repentance rears
Her horrid creſt——*

On the other hand, you will find the world inclined to make but ſmall allowances for the

* Thomſon.

ſlips

ſlips of youth. Much—very much—will be expected from you. Your ſuperior opportunities of knowlege, the many ſpecimens of genius you have already exhibited, will give your friends and country a right to expect every thing from you that is excellent or praiſe-worthy.

Oh! then, let no part of your future conduct diſgrace the leſſons you have received, or diſappoint the hopes you have ſo juſtly raiſed! Conſider yourſelves, from this day, as diſtinguiſhed above the vulgar, and called upon to act a more important part in life! ſtrive to ſhine forth in every ſpecies of moral excellence, and to ſupport the character and dignity of beings formed for endleſs duration! The Chriſtian world ſtands much in need of inflexible patterns of integrity and public virtue; and no part of it more ſo than the land you inhabit.

Remember that ſuperior talents demand a ſuperior exerciſe of every good quality; and that, where they produce not this ſalutary effect, it were far better for the world to be for ever without them. Unleſs your education is ſeen conſpicuous in your lives, alas! what will be its ſignificancy to you, or to us? Will it not be deemed rather to have been a vain art of furniſhing the head, than a true diſcipline of the heart and manners?

If, then, you regard the credit of this inſtitution, which will travail in concern for you, till

you

you are formed into uſeful men; if you regard your own credit, and the credit of the many ſucceeding ſetts of youth, who may be fired to glory by your example; let your conduct in the world be ſuch, at leaſt, as to deſerve the applauſe of the wiſer and better part of it. Remember you are the firſt who have received the honours of this ſeminary. You have been judged doubly deſerving of them. O! think, then, what pain it would give us, ſhould we be diſappointed in you, our firſt and moſt hopeful ſons! What a reproach would it be to have it ſaid that, under us, you had obtained all ſorts of learning, and yet had not obtained Wiſdom——eſpecially that Wiſdom, which has for its beginning the Fear of God, and for its end everlaſting felicity!

But we have every reaſon to expect far better things of you. And, in that expectation, I ſhall beg leave to propoſe a few rules, which, being well obſerved, will contribute greatly to your ſucceſs in life. They ſhall be confined to two heads.

1ſt, How to live with Yourſelves, and your God,

2dly, How to live with the World.

Perhaps this may be deemed a very needleſs work at this time. But my heart yearns towards you. I cannot eaſily part with you. And though I ſhould only repeat what you have often heard in the courſe of our lectures in this place; yet, being laid together in one ſhort view,

view, and delivered before ſuch a number of witneſſes, 'tis probable the impreſſion may be ſo much the deeper. And, that it may be ſo, I ſhall not amuſe you with high drawn characters and viſionary precepts; the creatures of fancy's brain, worked up beyond the life. Such may allure the eye, but they will not ſway the practice. They may induce deſpair, but they will not quicken induſtry. I ſhall, therefore, confine myſelf to the *living Virtues*, as they are within the ordinary reach of humanity, when aſſiſted by divine grace and goodneſs. For 'tis they alone that can influence the conduct, and excite to imitation.

First, then, in Living with Yourſelves and your God, let it be your primary and immediate care, to get the dominion of your own paſſions, and to bring every movement of the ſoul under ſubjection to Conſcience, Reaſon and Religion; thoſe three lovely guides, ſet over the human conduct. Let your wiſhes be moderate, ſollicitous about nothing ſo much as the friendſhip of your God, and the preſervation of your virtue and good name!

Accustom yourſelves to an early induſtry in buſineſs, and a wiſe reflection upon human life. Beware of idleneſs, and the pernicious influence of bad habits. Poſſeſs yourſelves of juſt and elevated notions of the divine character and adminiſtration, and of the end and dignity of your own

own immortal nature. Oh! conſecrate to your God the firſt and beſt of your days! When you enjoy health of body, ſtrength of mind, and vigour of ſpirits, then is the heart a noble ſacrifice, and beſt worthy of being preſented to the great Creator of heaven and earth!

But, alas! when the prime of our years have been devoted to the ways of pleaſure and folly, with what confidence can we offer to our God the dregs of vice and iniquity; an old age broken with infirmity, and groaning under the load of miſery? Tho' heaven be all merciful, and even this laſt offering not to be neglected; yet, to a generous mind, there is ſomething peculiarly painful in the thought. And certainly, when the ſoul is fitteſt for pleaſure, then alſo it is fitteſt to be lifted up, in manly devotion, to its adorable Maker!

That your ſouls may be the more diſpoſed to this exalted intercourſe, continue to adorn them with every divine grace and excellence. As far as your circumſtances will permit, continue thro' life the votaries of Wiſdom; and never drop your acquaintance with thoſe Sciences into which you have been initiated here. But, in the proſecution of them, weigh well the ſtrength of the human underſtanding. Keep to ſubjects within its reach, and rather to thoſe which are uſeful than curious. In your enquiries, never ſuffer yourſelves to be drawn from the main point, or loſt in a multitude of particulars.

culars. Always keep firſt principles in view; life is ſhort; we can go but little farther, and that little will then only be of uſe, when clearly deduced from them.

For this reaſon, beware, above all things, of valuing yourſelves much on any temporary acquiſitions, or falling into the error of thoſe who think they ſhew the depth of their wiſdom, by diſregarding that ſublime ſyſtem, brought down from heaven by the Son of God. Poor is the extent of human ſcience at beſt; and thoſe who know the moſt, know but juſt enough to convince them of their own ignorance. Vain, then, muſt they be who would be thought wiſe for deſpiſing the dictates of eternal wiſdom, and would build up the pride of knowlege upon their ignorance of things of the moſt laſting conſequence.

In my Diſcourſe before you this day, I ſhewed that ſuch empty ſmatterers could have but ſmall pretenſions to common wiſdom, much leſs to the exalted name of Philoſophy. The true votaries of this divine ſcience will ever diſclaim them; and I am perſuaded you will heartily join in the ſuffrage.

Tho' we honor human Reaſon, and think human Virtue the glory of our nature, yet your education here will teach you to fix your hopes on a far more ſolid foundation. It will convince you that reaſon, when unenlightened, may be fallacious; and conſequently that virtue, by it

alone directed, will be devious. There are miſts, diffuſed before the temple of happineſs, which are only to be penetrated by the purer eye of Religion.

HENCE, then, you will be diſpoſed to ſeek a ſublimer wiſdom than any that is to be attained by mere human efforts, confined to the works of nature alone, thoſe fainter exhibitions of the Deity! You will ſee the neceſſity of ſtudying his character, as exhibited in his holy oracles. There you will receive ſuch auguſt impreſſions of him, as will correct your philoſophy, humble the pride of reaſon, and lay you proſtrate at his feet. You will be taught to renounce your own wiſdom, however excellent; and your own righteouſneſs, however diſtinguiſhed. You will be made to rejoice in the name of Chriſtians, and triumph in the glorious relation you bear to Jeſus, as ſhedding the brighteſt luſtre round the human character. And conſequently you will love to inculcate his holy religion, as a ſcheme of wiſdom ſalutary to mankind, unfolding their beſt intereſts, training them up for eternity, and conducting them to the ſupreme felicity and perfection of their nature!

THRICE happy you, when by Divine Grace you ſhall have obtained this dominion over yourſelves, and thro' the Redeemer's merits are thus united to the ſupreme Good; every wiſh reſigned, and every paſſion raiſed to the throne of your father and your God! then, and not till

then,

then, you will have truly learned to Live with Yourſelves, and with Him that made you; till, after the cloſe of your pilgrimage here, you are finally admitted to live and rejoice with him for ever!

I AM now, in the SECOND place, to offer you a few plain directions, how to Live with the World. And on this ſubject I ſhall be but brief. For, being once initiated into the true enjoyment of your own nature, and actuated by a deep ſenſe of God's univerſal preſence, all your other actions will be duly influenced thereby.

WITH regard to Benevolence, that great law of Chriſt, and fruitful ſource of all ſocial virtue, why ſhould I recommend it to you? If you truly love God, you muſt neceſſarily love all his creatures for his ſake, and diſdain a narrow unfeeling heart, coiled up within its own ſcanty orb. Your Charity will be of the moſt exalted and fervent kind; extending itſelf beyond the vulgar attachments of family and friends, embracing the whole human ſpecies, and ready to ſacrifice every temporal conſideration to their good.

ACTUATED by ſuch liberal ſentiments as theſe, you will always be ready to do good and communicate freely your ſuperior knowlege. Your council and your aſſiſtance, your hand and your heart——will never be refuſed, when demanded for the benefit of others, and in a virtuous cauſe. Or rather, you will never let them be demanded,

but freely prevent the readieſt wiſh. Modeſt merit will be the object of your peculiar regard; and you will always rejoice when you can produce it to public view, in an amiable and advantageous point of light.

BELIEVE me, my dear youths, you can acquire no authority ſo laſting, no influence ſo beneficial, as by convincing the world that you have ſuperior talents, joined to inflexible virtue, and unconfined benevolence. Compared to ſuch a foundation as this, the proud ſtructures of vulgar ambition are but rottenneſs, "and their baſe built on ſtubble." A confidence placed as above, will give you a kind of dominion in the hearts of others, which you will, no doubt, exert for the nobleſt purpoſes; ſuch as reconciling differences, enforcing religion, ſupporting juſtice, inſpiring public virtue, and the like.

To this Benevolence of temper, you are to add Prudence, and a ſtrict regard to the grace of character and proprieties of life. If you would be very uſeful in the world, beware of mixing too indiſcriminately in it, or becoming too cheap in the vulgar eye. But, when you are in it, be affable to all, familiar with few, cautious in contracting friendſhips, ſtedfaſt in preſerving them, and entering into none without the cleareſt virtue for their foundation and end.

MAINTAIN ſuch dignity of conduct, as may check the petulance of vice, and ſuffer none to contemn you; yet ſhew ſuch modeſty of temper,

per, as may encourage virtue, and induce all to love you. Preſerve a chearfulneſs of countenance, never affecting to appear better than you are; and then every good action will have its full weight. 'Tis diſhonouring God, and diſcouraging goodneſs, to place virtue in a downcaſt look, or in things external. The chriſtian life, far from being gloomy and ſevere, was meant to exalt the nature of man, and ſhew him in his beſt perfection—happy and joyful!

When you mix in company, you will often have occaſion to be diſguſted with the froth and levity—'tis well if not the vice—of the general run of converſation. Strive, therefore, as often as you can, to give it a chaſte and inſtructive turn; regarding always the propriety of time and place. And if, on any occaſion, an ingenuous honeſty of nature, and an abhorrence of vice and diſſimulation, ſhould oblige you to bear your teſtimony againſt what you hear; let it be evident to all that you are offended, not at the perſons but at the things. Great delicacy is requiſite in ſuch caſes; and you muſt blame without anger, in order to remove the offence, and not to wound the offender.

'Tis true, ſometimes an animating conviction of a juſt cauſe, an undiſguiſed love of divine truth, and a conſciouſneſs of ſuperior knowlege, will, in the beſt of men, on ſuch occaſions, produce a ſeeming warmth of expreſſion, and

keenneſs of expoſtulation; eſpecially when heated by oppoſition. But if, from the general tenor of your conduct, you have convinced the world of the goodneſs of your heart, ſuch ſtarts of paſſion will be forgiven by your friends, or conſidered only as the fire from the flint; "which, "being ſmitten, emits its haſty ſpark, and is "ſtraightway cool again."

It will be your wiſdom, however, to preſerve the ſerenity of your temper; to avoid little diſputes; and to raiſe yourſelves above the world, as much as poſſible. There are really but few things in it, for which a wiſe man would chuſe to exchange his peace of mind; and thoſe petty diſtinctions, that ſo much agitate the general run of mankind, are far from being among the number.

But ſome things there are, nevertheleſs, which will demand your moſt vigilant attention; and ſome occaſions, when to be ſilent or conſenting would be a criminal reſignation of every pretenſion to Virtue or Manhood.

Should your Country call, or ſhould you perceive the reſtleſs tools of faction at work in their dark cabals, and plotting againſt the ſacred intereſts of Liberty; ſhould you ſee the corruptors or corrupted impoſing upon the public with ſpecious names, undermining the civil and religious principles of their country, and gradually paving the way to certain Slavery, by ſpreading de-

deſtructive Notions of Government—then, Oh! then, be nobly rouzed! Be all eye, and ear, and heart, and voice, and hand, in a cauſe ſo glorious! "Cry aloud, and ſpare not," fearleſs of danger, undaunted by oppoſition, and little regardful of the frowns of power, or the machinations of villainy. Let the world know that Liberty is your unconquerable delight, and that you are ſworn foes to every ſpecies of Bondage, either of body or of mind!

THESE are ſubjects for which you need not be aſhamed to ſacrifice your eaſe and every other private advantage——For certainly, if there be aught upon Earth ſuited to the native greatneſs of the human mind, and worthy of contention; it muſt be——To aſſert the cauſe of Religion and Truth; to ſupport the fundamental Rights and Liberties of mankind; and to ſtrive for the Conſtitution of our country, and a Government by Known Laws, not by the Arbitrary Deciſions of frail impaſſioned Men.

IF, in adhering to theſe points, it ſhould be your lot, as alas! it has been the lot of others, to be borne down by ignorance, to be reproached by calumny, and aſperſed by falſhood, let not theſe things diſcourage you—

All Human Virtue, to its lateſt breath,
Finds Envy never conquer'd but by death.
The great Alcides, every labor paſt,
Had ſtill this monſter to ſubdue at laſt.*

* Pope.

While you are conſcious of no ſelf reproach, and are ſupported by your own integrity, let no earthly power awe you from following the unbiaſſed dictates of your own heart. Magnanimouſly aſſert your private judgment where you know it to be right, and ſcorn a ſervile truckling to the names or opinions of others, however dignified. With a manly and intrepid ſpirit, with a fervent and enlightened zeal, perſevere to the laſt in the cauſe of your God, your King and your Country. And, tho' the preſent age ſhould be blind to your virtue, or refuſe you juſtice, let it not ſurprize you——

The ſuns of glory pleaſe not till they ſet;*

and the ſucceeding age will make ample amends to your character, at a time when the names of thoſe who have oppoſed you will be forgotten, or remembered only to their laſting diſhonour.

NEVERTHELESS, though you muſt not expect to eſcape envy, or to receive the full applauſe of your virtue in your own day; yet there will always be ſome among the better few ready to do you juſtice, and to judge more candidly. Perhaps, it may be your lot to be ſingularly favoured by your friends, in this reſpect. But be not too much elevated thereby. The real good Man, as he will never be more undaunted than when moſt reviled and oppoſed in his great

* Pope.

career

career of juſtice, ſo he will never be more humble than when moſt courted and applauded.

THE two great rocks of life, eſpecially to Youth, are Proſperity and Adverſity. If ſuch meet with any degree either of Succeſs or Difficulty in the world, before they have learned great ſelf-denial, they are apt, in the one caſe, to be blown up by an overweening conceit of their own importance; and, in the other, to be borne down by a timid diſtruſt of their own abilities. Both diſpoſitions are equally prejudicial to virtue—the former ſo far as it tends not to excite emulation, and inſpire to worthy actions; and the latter ſo far as it checks the native ardor of the ſoul, and ties it down to inglorious purſuits. But the ſame means will correct both. A larger commerce with the world, and a frequent viewing ourſelves through a more impartial medium, compared to others of equal or greater merit, will bring down the one, and raiſe the other, to its juſt and proper ſtandard. What was pride before, will then be converted into a ſenſe of honour, and proper dignity of ſpirit; and what was timidity or ſelf-diſtruſt, will be turned into manly caution, and prudent foreſight.

TIME will not permit me to add more. Happy ſhall you be, if, by attending to ſuch maxims as theſe, you can paſs your days, tho' not with the higheſt approbation of others, at leaſt with full ſatisfaction to yourſelves! Happy, if

in the eve of life, when health and years and other joys decline, you can look back with conſcious joy upon the unremitting tenor of an upright conduct; framed and uniformly ſupported to the laſt on theſe noble principles—— Religion without Hypocriſy, Generoſity without Oſtentation, Juſtice tempered with Goodneſs, and Patriotiſm with every Domeſtic virtue!

Ardently praying that this may be your lot, I ſhall take leave of you in the words of old Pollonius to his ſon——

> The friends you have, and their adoption try'd,
> Grapple them to your ſoul with hooks of ſteel.
> But do not dull your palm with entertainment
> Of each new-hatch'd unfledg'd comrade. Beware
> Of entrance to a quarrel———
> Give every man your ear, but few you voice.
> Take each man's cenſure, but reſerve your judgment.
> This above all—to your ownſelves be true,
> And it muſt follow, as the night the day,
> You cannot then be falſe to any man.*

These things I have ſketched for you as the out-lines of your duty. I pretend not to go farther. It is not my preſent buſineſs to offer a perfect plan for the conduct of life. Indeed my experience in it has been too ſmall for ſuch an arduous work. And I hope to be judged rather

* Shakeſpeare.

by

by what I have ſaid, than by what could not properly be ſaid, on ſuch an occaſion.

As for the reſt, I ſhall commit you to the beſt of maſters. Be ſure, in all things, to learn of Chriſt. In following him you cannot err. And to do ſo will be your intereſt, and your greateſt glory, at a time when human wiſdom ſhall fail, and of the things that noware, Virtue—immortal Virtue—ſhall be the great and chief ſurvivor!

Farewel! my Bleſſing ſeaſon theſe things in you.*

* Shakeſpeare.

APPENDIX III.

A PHILOSOPHICAL MEDITATION, and RELIGIOUS ADDRESS to the SUPREME BEING *.

PREPARATORY ADDRESS.

O ETERNAL Source of Life, Light and Love; that permitteſt thy reaſonable creatures to open their ſouls to Thy divine influence by prayer! compoſe my thoughts, raiſe my affections, and grant that I may approach Thy awful preſence, with a humble ſenſe of my own indigence, and with worthy apprehenſions of

* This piece was firſt compoſed for the uſe of young Students in Philoſophy, and publiſhed in London 1754, at the end of a book of Ethics, written by the Rev. Dr. Samuel Johnſon, preſident of the college of New York; and the deſign of it was explained as follows——

"The author having been entruſted with the publication of theſe Ethics was of opinion, that a Meditation and Addreſs on this model, which might be a ſummary recapitulation of the work, and alſo contain Petitions for the divine aid in diſcharging the duties diſcovered and laid down in it, would be of great uſe to the young ſtudent.

"Hence

of Thy all-ſufficiency. As thou haſt given me the means of knowing, in ſome degree, the relations which I ſuſtain, and haſt alſo given me reaſon to deduce from thence my various duties; permit me to fly to Thine almighty grace and aid, to enable me to put theſe duties in practice: For, without this, I know how inſufficient I am, by my own natural ſtrength, to do any thing that is truly acceptable to Thee.

The ſpeculative Part of Chriſtian Philoſophy.

1. In the courſe of my reſearches, what firſt of all appears to me is—that Thou art from everlaſting to everlaſting, completely happy in Thyſelf, perfect in Goodneſs, Power and Wiſdom.

1. Truths with reſpect to God.

" Hence this Compoſition conſiſts of the ſame parts with the treatiſe itſelf, viz.

" Firſt, Speculative and Religious truths relating to God, which make the Addreſs and Acknowlegement of him; and truths relating to ourſelves, which make the Confeſſion.

" Secondly, The Practical duties that reſult from theſe truths, which are Moral, Divine and Social. Petitions for grace to diſcharge theſe aright make the Petitory parts.

" The author, however, does not offer this as a complete form. For Interceſſion, Thankſgiving, and ſome other parts of Prayer, could no otherwiſe make a part on this plan, than by petitioning for the regular diſcharge of them, conſidered as duties."

Having explained the firſt intention of this piece, the author is now willing to preſerve it in a collection of his own; hoping that the ſame candor, which he will ſtand in need of for the other parts of the preſent work, will ſuffice for this.

Thy

THY Goodneſs ſpoke creation into birth, with no other view but to communicate to finite natures, from that unbounded ocean that flows for ever undiminiſhed round Thy throne, the greateſt poſſible ſum of Happineſs that ſuch natures can poſſibly ſhare! Thy power governs Thy univerſal family of heaven and earth as beſt ſuits the ends of their various natures, and Thy gracious deſigns towards them! And Thy Wiſdom ſo conducts the eternal ſcheme, that, however it may now appear to Thy ſhort-ſighted creatures, it will at laſt unfold itſelf in a perfect conſiſtent whole, whoſe invariable object has all along been the greateſt good of Thy whole family; and thus open a new ſcene to make them for ever happy in the contemplation of ſuch boundleſs love and perfection.

THOU haſt portioned out thy gifts and favours in various degrees among thy creatures. To * me Thou haſt given the noble Faculties of reaſon and underſtanding. "Thou haſt made me but a little lower than the Angels, and crowned me with glory, honour and immortality." Thou tookeſt me from the womb, and haſt tenderly preſerved and provided for me to this very moment. Thy unwearied patience has born with all my failings,

* Me, in the firſt perſon, is here put for the human ſpecies.

and

and Thy overflowing love has even loaded me with undeſerved favours and advantages——

But what language can ſpeak Thee as Thou art? Thy goodneſs towards me riſes far above all expreſſion, far above all thought. When I had ſtrayed from Thee and was ſunk in ignorance, thou thyſelf vouchſafed to ſpeak to me, riſing up early and ſpeaking. Thou didſt alſo ſend thy ſervants the prophets, riſing up early and ſending them. Laſt of all thou ſenteſt the Son of Thy boſom with his holy apoſtles to ſave me from merited deſtruction; to reſtore my ruined nature; to inſtruct me in my duty, and guide me to endleſs reſt. "How precious are thy thoughts unto me, O my God! How great is the ſum of them! if I ſhould count them, they are more in number than the ſand!"——

2. All this, O heavenly Father, I know Thou art; and all this I know Thou haſt done for me! But when I enquire, in the next place, what I myſelf am, and what I have done in return; alas! my conſcience tells me that I have not always conſidered and acknowleged Thee as being what Thou art. I have often counterworked Thy gracious purpoſes towards me, and ſinned againſt Thy holy and equitable laws. Forgetting my high preheminence of birth, I have often perverſely abuſed, or ungratefully neglected the proper uſe of,

2. Truths with reſpect to man.

of, thoſe noble powers with which Thou haſt crowned my nature. "My iniquities have taken hold of me ſo that I cannot look up. They are more in number than the hairs of my head; therefore my heart faileth me." Yet ſtill, when I reflect on Thy paternal love, my hope is in Thy mercy, through the Redeemer, "That Thou wilt hide thy face from my ſins, and blot out all my tranſgreſſions."

In this ſacred hope, I humbly proſtrate myſelf before Thee, ſincerely confeſſing my repeated treſpaſſes, earneſtly imploring Thy forgiveneſs of them, and ſtedfaſtly purpoſing, as far as in me lies, to amend my future conduct——

Look down then, O Thou Firſt and Beſt of Beings! From eternal ſplendors and glories unutterable, look down with compaſſion on a ſinful, but penitent, creature humbled in duſt! For thy dear ſon Jeſus Chriſt's ſake, ſave me from the conſequences of mine iniquities. Pardon what is paſt, and vouchſafe me the aid of Thy holy ſpirit to lead me thro' all future trials in the ſteady exerciſe of thoſe virtues, Moral, Divine and Social, which in the courſe of my reſearches, aſſiſted by Thy Spirit and Revealed will, I have diſcovered to be my Duties, towards Myſelf, towards Thee, and towards my Fellow-Creatures.

The Practical Part of Chriſtian Philoſophy.

1. With regard to Myſelf, may I, for the future, practiſe the great virtue of Temperance, and preſerve my body chaſte, as the temple of the Holy Ghoſt. May I diſcipline my Paſſions and regulate my Affections aright, that ſo I may never be ſubjected to inordinate deſires and violent commotions of Soul; but paſs my time in Tranquillity, Sobriety, Frugality and Induſtry.

1. Petitions for the practice of private Moral Duties, reſpecting one's Self.

But may I always remember that my care is to reach beyond my body to my better part. Hence, may I ſtrive, above all things, to improve the divine faculties of Reaſon and Underſtanding; employing them, according to Thy deſign, as the means of ſearching and knowing the truth, and conducting myſelf towards my true happineſs. And whatever acquiſitions of knowlege I may through Thy aid attain, may I never be puffed up; but refer all to Thee, and in all my reſearches be ſelf-diffident, from a ſenſe of the extreme ſcantineſs of the higheſt human Attainments.

Yet, O my God! while in the purſuit of true knowlege, I abſtain from ſinful pride, on the one hand; may I alſo, on the other, abſtain from a narrow deſpondent undervaluing of thoſe powers which thou haſt given me, even in their preſent impaired

impaired ſtate. For though they are not the higheſt in the ſcale of being, neither are they the loweſt; but are, indeed, noble when conſidered in their proper place, and with regard to their proper end. There is ſomething grand and auguſt even in the preſent fallen ſtate of human nature, which ſpeaks its Almighty Author; and thoſe muſt grovel beneath their native deſtination, without exerting their ſtrength, or aſpiring at any thing that is generous, elevated or greatly good, who have not a juſt ſenſe of this grandeur —May I have a juſt ſenſe of it, and reverence my nature! May I conſider myſelf as Thy image, and ſtrive to act up to my dignity in the humble imitation of thy divine perfections.

To diſpoſe me to do this, may I look deeply into myſelf, and frequently employ my thoughts at home. May I attentively liſten to the ſtill voice of a well-informed conſcience, which is thy vicegerent within me. What it warns me not to do, may I ever ſedulouſly fly from, however dear; and what it dictates to be done, may I ever reſolutely atchieve, however hard!

2. Petitions for the practice of the Divine Duties, reſpecting God.

2. WITH regard to Thee, O my God! may I make it the chief aim of my life to diſcharge the Duties of Piety and grateful Praiſe. May I always acknowlege Thee to be, what Thou art, the ſovereign object of all Love; for ſurely there is nothing that can ſatisfy the

human ſoul but Thee. When I ſtray from the love of Thee, I find within myſelf a frightful void, and nought of ſolid happineſs to fill it up. All my powers are diſſipated with falſe hopes and falſe fears; nor can I ſupport the lingering torment of ſociety with myſelf. But when I return to Thee, ſighing and thirſting after Thy divine fellowſhip, my ſoul is abundantly ſatisfied, and filled with inborn tranquillity and Joy in the Holy Ghoſt. Nought can diſturb its peace, while it feels Thy preſence, exults in Thy favour, and, in all things, quietly reſigns to Thee, who art infinitely Wiſe to contrive, Good to incline Thee, and Powerful to execute what is beſt for me in the whole———

O, THEN! may I always love and obey Thee, without the leaſt murmuring or diſtruſt; and conſider whatever befals me now, as meant to diſcipline and prepare me for future happineſs. May I bear every thing with Contentment, Fortitude and Equanimity; neither too much elated or dejected at any thing which this ſcene can give or take away, ſince I am not qualified to judge of the tendency of things in the whole.

GIVE me a lively faith in thy promiſes, and ſave me from all irreligion and profanation of thy holy name; for thou art the all-ſeeing Governor and tremendous Judge of the world, and wilt not hold them guiltleſs who profane or neglect the awful reverence of thy glorious attri-

butes—May I never neglect it, and never forget the worſhip and grateful praiſes which are due to Thee, both in private and public; for I can never be without a prompter!

ALL thy works, with unceaſing voice, echo forth thy wondrous praiſes. The ſplendid ſun, with the unnumbered orbs of heaven, thro' the pathleſs void, repeat their unwearied circuits, that, to the uttermoſt bounds of the univerſe, they may proclaim Thee the ſource of juſteſt order and unabating harmony. This earth rolls round the various ſeaſons of the year, that, in all her changes and appearances, ſhe may ſpeak Thee the original of all beauty; and every other creature that lives thereon ſeems to rejoice in its ſtate and be happy, that it may pronounce Thee the parent of all wiſdom and goodneſs!

SHALL I then, who am favoured above them all with reaſon and voice articulate, mar the grand Chorus? Shall I be the only peeviſh ſtring in the tuneful inſtrument?—Oh no!—ſave me, Thou Sovereign Power! Thou Univerſal Good! ſave me from ſuch a perverſe ungrateful conduct. Let not Me, Me alone, who am here ſo highly endowed, wander as if deaf, blind and dumb, in the midſt of Thy applauding works; but may I walk forth with the morning ſun and under the evening ſky, while my feeling ſoul attends, and my conſenting heart beats uniſon, to the voice of nature; for the

ſame is Thy voice ſounding aloud in the ears of the wiſe.

Thus may I go on my way through life, correſponding with the general harmony, and praiſing Thee for all things—for my reaſonable being, for my preſervation; and above all for the light of thy goſpel, and my redemption through Chriſt Jeſus. This is that aſtoniſhing plan by which thou haſt reconciled Juſtice with Mercy; and while all ſuperior beings, inhabiting wide thro' nature, make every ſphere vocal in praiſes to Thee for it, let not Me, for whom the wonderful work was wrought, be the only reaſonable creature that is ſilent about it, and that perceives nothing grand or auguſt in it. Sooner let me forget to breathe, than forget to extol Thee for it. May I mingle in frequent worſhip with the hoſts of Heaven, and ſwell their univerſal anthem, adoring its depth, adoring its ſublimity, adoring its riches! Often may my raptured heart break forth to thee in ſtrains like theſe——

"Bless Jehovah, O my ſoul, and all that is within me bleſs his holy name! Bleſs Jehovah, O my ſoul, and forget not all his benefits; who forgives all thine iniquities, and heals all thine infirmities; who redeems thy life from deſtruction, and crowns thee with loving kindneſs and tender mercies. For ever bleſs Jehovah, O my ſoul; His name is excellent in all the Earth; His glory is far above the Heavens." He, only

He,

He, is worthy to be celebrated with eternal praiſes!

3. Petitions for the practice of the Social Duties, reſpecting others.

3. WITH regard to others, teach me an unbounded Love and Benignity of heart. Save me from that meaneſt of all vices, a ſelfiſh unfeeling ſoul, coiled up within its own narrow orb. May I conſider myſelf as related to that univerſal republic of being, whoſe common parent thou art; and, in a particular manner, feel for all my own ſpecies; weeping the lovely tear of ſympathy with thoſe that weep; and mingling the generous joys of congratulation with thoſe that joy.

MAY I conſider each individual in this world as having his infirmities and wants; and let this diſpoſe me tenderly to bear with all, and be ever ready to alleviate the burdens of my fellow-exiles, in our common journey to the land of promiſe. May it be ever preſent in my thoughts, how many more deſerving than me mourn around in "deep retired diſtreſs," and drink the bitter draught of miſery, while I abound and am glad; and may this conſideration induce me to do good and communicate to the utmoſt of my power, leſt in the day of final retribution they ſhould be comforted, while I am doomed to ſorrow in my turn.

BUT, when I have done all in my power to relieve others, let me not think that I have ac-

quitted myſelf of all my duty towards them. May I alſo aſſiſt them with my advice, and intercede for them in my prayers, that thou wouldſt grant them reſignation and patience, till, conſiſtent with the juſt purpoſes of thy moral government, thou ſhalt be pleaſed to put an end to their troubles.

MAY it be the chief triumph of my ſoul to ſee the world holy as well as happy; and eſpecially to ſee the Society, to which I more immediately belong, a holy and happy one; eſtabliſhed upon the everlaſting foundation of Truth, Righteouſneſs and Peace. For this cauſe, having firſt warmed my own heart with thy love, and ſatisfied myſelf of thy eternal goodneſs, as I now have done, may my benevolence prompt me to lead as many of my fellow-creatures, as I can, to the ſame temper; ſtriving to make Thee more adored, and them more in love with one another. But may no miſguided zeal, or difference of ſentiment, induce me to the leaſt breach of Charity, much leſs to the Perſecution of others; eſpecially thoſe who profeſs the ſame general Faith, and with whom I ſhould live as with brethren, heirs of the ſame common Salvation.

IN general, ſave me, O my God, from all Violence, Cruelty, Hard-heartedneſs, Slander, Covetouſneſs, Deceit, Infidelity, Moroſeneſs, Diſobedience, and every Unſocial Diſpoſition.

May the ſovereign Love of Juſtice, my Country and Mankind, regulate all my Social Conduct, and inſpire me with all noble ſentiments and heroic virtues. Let me give every man his Due, and do to him, as I wiſh to be done to by others. To my Inferiors, let me be condeſcending, affable and kind; to my Equals, reſpectful, mild and engaging; to my Superiors, ſubmiſſive, dutiful and obedient; to my Enemies, forbearing, placable and forgiving; to my Friends, affectionate, ſincere and faithful; and, in a word, to All Mankind, humane, juſt and amiably courteous, from that inward ſweetneſs and benignity of ſoul, which are the Elder-born of Charity.

The CONCLUSION.

And now, my God! grant for Chriſt's ſake, that I at leaſt may ſpend my time in the faithful diſcharge of all theſe my duties, and whatever elſe may be ſo. And having thus done all the Good in my power, throughout the whole courſe of my continuance in this world; having endeavoured to improve my better part in all virtuous habits and uſeful knowlege in this life, to capacitate myſelf for happineſs in the next, may I calmly and decently take my Departure from this preſent ſtage; nor let me, when I have endea-

endeavoured to act up to my character in every former ſcene, flag under the laſt.

LET me rather, O God! confront the king of terrors with Chriſtian reſolution, in the hopes of being placed with the righteous at Thy Son's right-hand, in that terrible day, when He ſhall come in all His glory to judge the world; and in the hopes of returning with him thro' the gates of the New Jeruſalem, amidſt the ſhouts and congratulations of all the hoſts of heaven, with them to celebrate the praiſes of the Godhead in that endleſs ſtate of unmixed joy, which is to be the conſummation of virtue and happineſs!

THAT this may be my bleſſed ſtate, I beg thro' the merits and mediation of the ſame Jeſus Chriſt, who has taught me to ſum up my imperfect Petitions, by ſaying;——

Our Father, *&c.*

BRITISH
9 JU86
MUSEUM